

THE  
EXALTATION  
OF  
CHRIST  
IN

The dayes of the Gospel:

As the alone { High Priest,  
Prophet,  
and King, } of Saints.

By Thomas Collier, sometimes Teacher to  
the Church in YORKE.

1 Cor. 2. 2. For I determined not to know any  
thing among you, save Iesus Christ, and him  
crucified.

The third Edition, corrected and  
amended.

L O N D O N.

Printed by G. D. for Giles Calvert, at  
the black Spred-Eagle, at the West  
end of Pauls. 1647.

# THE EXALTATION OF CHRIST IN

The days of the Gospel:

As the alone } High Priest,  
Prophet, }  
and King } of Saints.

By Thomas Cellier, sometimes Teacher to  
the Church in YORK.

1 Cor. x. 2. For I have witnessed not to know any  
thing among you (save Jesus Christ, and him  
crucified).

The third Edition, corrected and  
unabridged.

L O N D O N.

Printed by C. D. for G. Smith, at  
the Black Swan, in the West  
end of St. Paul's Church.





## The Epistle to the Reader.



**P**ious Reader, Such is the transcendent Excellency of the knowledge of Jesus Christ, that we may say of it, as the <sup>a</sup> *Phylosopher* sometimes spake concerning the Soule of Man. *Præstat paucula ex meliora scientia degustasse, quam deignobiliore multa,* that is, A small and dim understanding of it, is to be valued far above any other Science: And the Apostle esteemed all things losse and dung, [*ὅσα ὡς χυμὸν τῆς γνῶσεως*] for the excellency of the knowledge of Christ Jesus, *Phil. 3. 8.* Now that thou mayest grow in the knowledge of Jesus Christ, here is offered to thy diligent perusal a little Treatise, wherein Christ is exalted in all his Offices; It contains three parts, the first treats of his *High Priest Office*; the second contains his *Prophetickall Office*; and the third handles his *Kingly Office*.

<sup>a</sup> *Aristotle de Anima, l. 2.*

*To the Reader.*

Thou must not expect excellency of speech, and the enticing words of mans wisdom; but thou mayest (by Gods blessing) learn something more of the excellency of the knowledge of Christ Jesus, and mayest finde the tongue of the learned, speaking a word in season to thy weary soule, in the plain and powerfull evidence and demonstration of the Spirit, and such is the excellency of Scripture learning, which contains in it *flor<sup>em</sup> delibatum*, the flower and quintessence of soule-saving knowledge, that it will abundantly satisfie the hungry soule: A man may have excellent knowledge in other things and yet perish, but this is life eternal to know God and Jesus Christ, *1<sup>o</sup> John 17. 3*. There are some shinings forth of the eternall power and godhead in the creatures, [השמים מבורים כבוד אל] So that the invisible things of him from the creation of the World, are clearly seen, being understood by the things that are made: we know the diffused brightne

*To the Reader.*

of the Sun-beams, is not so pleasant in large windows nor can the bright shinings of him who is invifible be fo clearly, sweetly, pleafantly difcerned in the creatures, as in the face of Iefus Chrift, in whom dwels the fulneffe of the Godhead bodily, *Col. 3. 9.* And in whofe face the light of the knowledge of the glory of God hath fhined in the hearts of his Iuftified-fanctified ones, *2 Cor. 4. 6.* and therefore by way of eminencie Iefus Chrift is called [*αἰνέματι τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ*] the Brightneffe of his glory, and the exprefle Image of his fubftance, *Heb. 1. 3.* O how excellent then is the true knowlege of Iefus Chrift? and how acceptable wil this little Treatife be unto thofe who with a spirituall appetite are enquiring after the true knowledge of Chrift in al his Offices. The Author being far diftant from the City, could not fee the correcting of his book, and it is an ufual thing for fome faults to efcape the Preffe uncorrected in fuch a cafe, which thou maift

*To the Reader.*

amend with thy pen as thou readest, and  
for any materiall thing which thou ap-  
prehended not sound, carry it to the  
Touchstone of the Word, *Try all things*  
*and hold fast that which is good*, And as we  
would have others moderate in censuring  
us [*Hanc veniam petimusque damusque vi-*  
*cissim*] go and doe thou likewise, and  
if but a mite of knowledge shall bee  
(through Gods blessing) by this his la-  
bour added to thy understanding, let  
God have the glory, and the author hath  
his end,

*Thy friend and the  
truths servant,*

*Hanserd Knollys.*

# THE TABLE

## A

**A**dmiſe, We are to admire the Wiſdome of God, 39.  
The love of God, 43. The juſtice of God, 45. And  
the power of God page 49

Agreement betweene Chriſt and the Jewiſh High-  
priests B 15

**B**aptiſme not one with Circumciſion, proved from 8  
grounds from p. 89. to p. 93. it is the firſt command after  
it, 149

Baptiſm the way by which beleevers enter into Church  
ſellowſhip, 197

The bleſſed condition of poor deſpiſed Saints, 226

## C

**C**hriſt liſted up firſt in the preaching of the Ga-  
ſpell, 3. Second in the hearts of beleevers, 8. When  
Chriſt may be ſaid to be exalted in the ſouls of be-

lievers, 10, 12, 13

Chriſt meat and drink, and bow to beleevers, 14

Chriſt healing and covering to beleevers, 15

Chriſt the great High-Prieſt of his people, 5

Chriſt differs from the Jewiſh High-prieſts by way of ex-  
tendency, 25

Chriſt to be exalted as the alone High-Prieſt. 29

Chriſt Jeſus a mighty redeemer, 49

Chriſt the alone Prophet of Saints, 76

Chriſt teaching as a Prophet conſidered under three  
aſpects, 78, 79

How Chriſt teacheth now hee is in heaven, 108

Chriſt commands ſanctification and holineſſe, 154

Chriſt the alone King of Saints, 172

Chriſt oppoſeth the power of ſin where he reigns, 174

Chriſt rules with free conſent in the gracious ſoule, 176

Chriſt will reign as King notwithstanding the rage of  
the world, 191. How

How Christ is to be lifted up, 213, 214. How he taught  
his people before hee came in the flesh, 79. How hee teacheth  
them now he is in heaven, 80, 106.

Christ the wisdom of the Father, 40

Church of the Jewes typical, and how they differ, 99

All Church ordinances should tend to edification, 199

Command of Christ preach the Gospell not mens fan-  
cy, 6

Comfort for afflicted soules, 21

Comfort for doubting soules, 21

Comfort for the Saints, 21

Comfort for Saints who have Christ to be their Prophet, 197

Comfort for Saints who have Christ to be their King, 100

Comfort the reason why some goe without it, 2

Conflict between the mind legally enlighten d and 18

Law, 18

Conflict between conscience and the Law, and the spirit

Christ, and the flesh wherein it differs, 18

188, 18

Consolation for poor sinners in that there is such a Christ  
lifted up, who is able to give life unto them, 225. A Curse

pronounced against such as forsake the Lord and follow men

181. A Cursed and damned thing to forsake Christ, 5

## Doctrine 2.

E

**A**N Evil and a bitter thing to forsake Christ the son  
of man, 54: Misunderstanding the covenant, what Evil 10

The excellent properties of love to Christ, 1 It refuseth  
to receive satisfaction in any enjoyment beneath the Lord lesse

159, 190. 2 It is quieted and satisfied in the single enjoyment

of Christ, 161. 3 It slightes all hardships that it meets with

all for the name and sake of Christ, 161, 16

T



The Excellency of it to the Saints, 1 It is of a knitting nature, 164. 2. Covers a multitude of sins, 165. 3 It is everlasting.

F

Faith, what it is, 113. what it is to live by Faith, unfol. ded under three generall conclusions, from p. 156. to 1. 8. How it overcomes the Devill, 138. Fiery Serpent, what, 216 Foolish, why the Virgins called so, Matth. 2 53

G

GOD Laid sin upon Christ, 31. And there he condemned it, 3. Generall application. 220

H

How Christ made reconciliation and peace for his people, 32, 33. Wherein Christ and the Jewish High-Priests agree, and wherein they differ, 16, 17, 18 How Christ intercedes for his people 38 How he teacheth now he is in heaven, 105

I

Intercession the second part of Christs Priestly Office, 30 It consists of two parts in them for them, 30 Ignorance, the cause of not dividing rightly between Law and Gospel, and it consists principally in five particulars, 86 Joy and consolation a fruit of peace, 72 Justice and severity of God manifested, 48 Justice of God pleads for believers, 47

K

The Kingly power put in Israel after the flesh typically, 88. The Kingdome of Christ in and over the Saints both spirituall, 157 Knowledge of Christ brings men to know themselves, 108

L

Laws by which Christ rules in the hearts of his people, 1 The Law of faith, 177. 2. The Law of love, 208. 3 The Law of meeknesse and humility, 180. 4 The Law of patience



patience and contentednesse, 281. 5 The Law of heavenly mindednesse, 184

Live, how the soule lives in the want of the full enjoyment of God, 163. How God loved his form eternally, 36

Love of God free, full, everlasting, 41, 42

Love how it is manifest in six particulars, from p. 151, 10 191

Love one great command of the Gospel, 160. Love manifested, 146. Love a command of Christ, 156. Love why called a new commandment, 169. Love what it is, 158

**M**ans righteousness what, 9, 14. Mans wisdom cannot help to the knowledge of Christ, 109. The manner how Christ is to be lifted up, 21, 10 214

Matter of Christs Kingdome, 199. Spirituall Mercy of God to be admired, 46. Miracles, how Christ works them at this day, 169. Matter, what Christ teacheth, Moses raised from the dead, and submitted unto under the name of Christ, 113

Why Christs commandment called New, 157

**O**bedience the fruit of faith, 111

Obedience when right, 149

Objections answered, 81, 82

Offering of Christ what, 29

**P**Peace with God, the ground of a Christians joy, 72

Priests, the Saints made so by Christ, 73

Priviledge of the Jews and Christians their difference, 94

Priviledges under the Gospel what, 108

Prophecicall office of Christ, 76

**R**econciliation, the first part of Christs Priestly office, 30, 31

Reconciliation and peace wrought by Christ, 70

Re-

Remedies against corruption oppressing the soule, 61, 62.  
Remedies against temptations and tryals, 56.

Resting in any thing beneath Christ, what an evill, 55, 56, 57.

Righteousnesse of Christ only justifies, 11, 12.

Reasons why Christ should reign King in his Church 205,

106. Reasons why Christ is to be exalted, 247, 248. Rea-

sons why Christ teacheth self-deniall, 135, 136. to 144.

Saints upon the heart of Christ, in respect of love to them,

20. Remembrance of them, 21. That there he will keep

the Saints, why often sorrowfull, 19. What the Saints Song,

49. Their condition glorious in another world, 75. Scripture

the rule by which Christ teacheth, 86. Selfe-deniall in re-

particulars, Christ teacheth, 113, to 123.

Teach, Christ teacheth his to believe, and to believe by

faith, 145. Christ teacheth men to know themselves,

111. He teacheth to know himself, 108, 109. How to know

if Christ have taught the soule, 145, 146. Trouble, what is

the Saints trouble, 61, 64, 66.

Vse.

From Christ a Priest.

Vse 1, to admire God in his attributes, 39

use 2, information of the sinne and evill of those who

forake the fountain, and dig cisterns to themselves, from p.

51, to 56. Use 3. Of exhortation, 1 To all to look to Iesus,

57, 58. 2 To the Saints to hold fast the profession of their

Faith, 60. Grounds of encouragement thereunto, 61. Use 4.

of consolation in many particulars, from p. 69, to 74

Christ a Prophet.

Use 1. a word of examination. 145, 170.

Use 2. of consolation to Christians. 171.

Christ a King.

Use 1. of information, they no Friends to Christ, that get

into

into his throne, and rule where he should.

207

2. They enemies to Christ that refuse to have him reign over them.

208.

Use 2. to stir up spirituall people to come under the government of Christ.

209.

Use 3. Consolation and joy for the Saints, who have such a King.

209, 210.

The generall application of all.

Use 1. of examination whether Christ hath been thus exalted in particular souls in the Nation.

211

Use of exhortation to the servants of Jesus in all things to exalt him.

214

Conclusion, a word of consolation to all in generall, that there is such a Christ now exalted able to give life, and to believers in particular, who enjoy blessednesse in him.

215. And 158.

W

**W**isdom of God should free the Saints from care,

41

Those who take the Kingdome and rule from Christ, are no lesse then traitors to his royall crown and dignity.

209

Work of the Devill Christ destroys two ways,

175

THE



THE  
EXALTATION  
OF  
CHRIST,  
The alone High-Priest of  
SAINTS.

CHAP. I.

JOHN 3. 14.

*And as Moses lift up the Serpent in the Wilderness, so it behoves the Sonne of Man to be lifted up, &c.*



His Text presents you with the exaltation of the Lord Jesus, and the manner of it.

Occasioned by a Discourse between Christ Jesus, and Nicodemus, from the beginning of the Chapter; these words being a part of that discourse, and they are the words of Christ, who is *Truth* itself, and cannot lie, the faithfull and true Witness,

nesse, the *Alpha and Omega*, the first and the last of all truths, and heavenly mysteries of the Gospel.

*The Text divided into two parts.*

In this Scripture you may be pleased to take notice of two particulars: First, an act to be done, *Christ lifted up*: Secondly, how it must be done: *Even as Moses lifted up the Serpent in the wilderness, &c.* I shall not meddle with that Title by which Christ is pleased to describe himselfe (*the Son of Man*) I might note that Christ is the Sonne of Man, and for true and perfect Man, as well as God, *Rom.* 3. 4.

But I shall rather pitch upon the main glorious Gospel-truth held forth in this Scripture and the truth or conclusion is this.

*Doct.* That the Lord Jesus Christ now in the dayes of the Gospel, is to be lifted up even as *Moses lifted up the Serpent in the wilderness.*

Christ is to be lifted up now in the dayes of the Gospel.

*Note.* 1. Christ is to be lifted up in the preaching of the Gospel.

2. In the souls of Believers.

1. In the preaching of the Gospel, and the first for justification and life, as the alone Priest of Atonement and Peace-maker betweene God and his people.

2. He is to be lifted up as the alone Prophet, to teach as the alone King and Law-giver to his Church and people: And this is to be done both in the preaching of the Gospel, and in the hearts of Believers.

1. In the preaching of the Gospel Christ is to be lifted up for justification and life, this was the end for which Christ came into the world, *John 10. 10. I am come that yee might have life, and that ye might have it more abundantly.* O beloved, Christ came to give life to dead soules, *John 5. 25. The dead shall heare the voyce of the Sonne of God, and they that heare shall live.* And this life Christ communicates to his, in giving his life to purchase life for his own, who were dead in trespasses and finnes, *Ephes. 2. 1. And so freely and fully justifies all whom he intends to save. Rom. 8. 24.* And this justification, although free, through the redemption that is in Christ, yet yee come to participate of that justification by faith, *Romans 3. 26, 27.* And the preaching of the Gospel is the instrumentall means in the hand of God working Faith, *Rom. 10. from vers. 14. to 17. Faith cometh by hearing, and hearing by the word of God:* therefore Christ is to be exalted in the preaching of the Gospel, for justification and life, that men beholding him, may have life by him.



See this truth confirmed, *Matth. 10. 27.* *What I tell you in darknesse, speak yee in the light, and what ye heare in the eare, that preach yee on the house tops.* Note, what doth Christ tell his servants in the dark? Hee tells them that he is their life, and their light, their justification, reconciliation and peace, and hee tells them in the darke, in secret, that there is no light or life to be attained in any creature, or thing below the Lord Jesus, and Christ having called them to it, this they are to speake in the light, and to preach it upon the house tops, that is, publickly to make it known to all that men through the blessing of God, may come to the sight of it.

This was the Commission Christ gave to his Discipl's, to lift up himselfe as the alone justification, and life, in the preaching of the Gospel, see *Luke 24. 47* compared with *Mark 16. 17.* In luke the text sayes, *And that repentance and remission of sins should be preached in his name among all Nations:* And in *Mark 16. 15.* *Goe preach the Gospel to every creature, he that beleeveeth and is baptized, shall bee saved, &c.*

Note In the first, remission of sinnes is to be preached; In the second, salvation through beleeving: and both these in Christ, remission of sins in the name of Christ, salvation and life through believing in Christ, who is the alone



alone justification of believers; so that justification, remission of sinnes, &c. through Christ, is to bee held forth to the view of the soule, that the soule who is a sinner, may by the power of God, come to see the Sonne; that is, to see that remission of sinnes, that justification that is held forth in Christ, and so come to be made partakers of it: This you shall see further confirmed by a second word from Heaven, *Acts 5. 20. Goe, stand speak in the Temple all the words of this life*, that is, all the words of the Gospel of Christ, the meanes God hath appointed by the workings of his Spirit, to discover life unto the Soules of men.

And secondly, as Christ thus requires it, so likewise the Apostles practise it: you shall ever find them exalting Christ: So the Apostle Peter, *Acts 4. 12. exalts Christ to the Heavens, above all, Neither is there salvation in any other: for there is none other Name given under heaven among men, whereby we may be saved, but by the Name of Jesus*. (Hark you) beloved friends, here is Christ exalted, his Name above every Name, for the remission of sinnes, salvation: And thus, is Christ to be exalted above all duties, creatures, every thing, *Acts 5. 42. And daily in the Temple, and every House, they ceased not to preach and teach Jesus*: What did they teach and preach of Jesus?

Jesus? They preach Justification by Jesus, in opposition to all legall righteousness, *Acts 13. 39.* And by him all that believe, are justified from all things from which yee could not be justified by the Law of Moses: This is the Sermon (beloved) the Apostle preached, *Jesus Christ dying and rising again, 1 Cor. 15. 34.* For I delivered unto you first of all, that which I also received, that Christ died for our sinnes, according to the Scriptures: And that he was buried, and rose again the third day, according to the Scriptures. This the Apostle Paul preached first of all unto them, justification and life by Christ, *Rom. 4. 25.* Who was delivered for our offences, and raised again for our justification: That he died for sinne, and was raised againe for justification, this is the first Sermon you see the Apostle preaches; and it is, that he is ever endeavouring to make it more abundantly cleare to the Soules of the Saints. *Rom. 10. 14.* He is the end of the Law for righteousness, to all them that believe. *Rom. 3. 20.* And that by the deeds of the Law there shall no flesh be justified. *Galat. 2. 26.* Knowing that a man is not justified by the workes of the Law, but by the faith of Jesus: for by the workes of the Law shall no flesh be justified. Thus, beloved, you see the Disciples of Christ, they cease not to teach and preach Jesus, that Christ is indeed the Me

fish promised, *Acts 9. 22.* The very Christ, that he died and rose again for our justification, that the Saints participate of this justification and life by faith in his blood: Thus the Apostle *Peter* came preaching and exalting Christ for remission of sinnes, *Acts 5. 31.* Him hath God exalted with his right hand, a Prince and a Saviour, for to give repentance and remission of sinnes, according to Christs commission, *Luke 24. 47.* So is the Apostles practice, preaching peace by Jesus Christ, *Acts 10. 36. who is Lord of all.*

*Note.* And this they preached as the command of Christ, beloved, and not as the idle fancie of their own brain, as the servants of Christ are now charged by those ignorant of the righteousness of God, going about to establish a righteousness of their owne, *Rom. 10. 3.* but beloved, they, and so we, that are the Ministers of Christ, thus exalt Christ, preach Justification and Peace by Christ, by the command of God. So *Acts 10. 42, 43.* And he commanded us to preach unto the people, and to testifie that it was hee which was ordained of God to be the Judge of quicke and dead, and to him all the Prophets give witness, that through his Name, whosoever believeth on him, shall have remission of sins: Note, beloved, this is the command of God. Where is it commanded? Why, *Mark 16. 16, 17.* hee

that believeth, shall be saved, that is, shall have his finnes pardoned, his person justified, and so be everlastingly saved, that is, by faith the soule comes to eye it, and apply it, to see it, and to hand it: For beloved, the word *saved*, implies all, that free, and full salvation, held forth in Christ to Believers, which is a salvation from all their enemies, *Luke 1. 71. That wee should bee saved from our enemies, and from the hands of all that hate us*: but especially, and in the first place, that we shall be saved from sinne, that we might through faith in his blood, receive remission of finnes, bee saved from sinne; For this Jesus signifies a Saviour, see a blessed word, *Matth. 1. 21. Thou shalt call his Name Jesus, for he shall save his people from their finnes*, and this salvation God hath commanded to be preached, this remission on and salvation the Prophet witnesseth, *Jer. 31. 34.* speaking of the Covenant of grace, the Gospell-covenant, he saith, *For I will forgive their iniquity, and I will remember their finnes no more, &c.* and this remission of sinne is to be preached among all Nations, beginning at *Jerusalem, Luke 4. 47.* and in some measure this hath, and shall be performed, *Acts 1. 3. 47, 48.*

2. Christ is to be exalted and lifted up, as in the preaching of the Gospel, so in the hearts of Believers, which I shall endeavour to speak of

word unto, before I come to speak of Christs exaltation in his offices: I say, he is highly exalted and lifted up in the hearts of all that rightly believe in him: So the Apostle Paul desires to know nothing but Christ, and him crucified, 1 Cor. 2. 2. And indeed, beloved, he that rightly knows Christ crucified, knows enough: Therefore the same Apostle saith, Galat. 6. 14. *God forbid that I should rejoyce in any thing else, save in Jesus Christ, and him crucified.* Christ crucified is a Christians only joy, only delight; therefore the Apostle Paul prayes, Rom. 15. 13. *That God would fill all them with all joy and peace through believing, and why? by believing, the soule comes to enjoy this crucified Christ, and so justification and peace, Rom. 5. 1.*

*Question.* But some may say, How shall we know that I doe indeed exalt Christ in my soule?

*Answer.* First, Christ is then exalted in the Soule, when the Lord brings over the soule to look upon Christ, as its alone justification. O beloved, then is the Lord exalted, when the soule comes to see that there is nothing but emptinesse in it selfe, when the soule can through the power of God, cast down all as in the feet of Christ, and looke upon all its own righteousness as dung and drosse in comparison of Christ; so the Apostle Paul, Phil. 3.

7. 8. 9. the Apostle having in the 5. and nine  
 verses, laid downe what hee was once in  
 vers particulars in his owne righteousness, 4. 25  
 amongst all the grounds, (as once he thought  
 them grounds of comfort) one and not the least  
 least was, hee walked as touching the Law  
 blamelesse. But what things were gaine  
 that is, I counted gaine, and rested upon them  
 I now count them losse for Christ sake, y. wh  
 doubtlesse, I count all things but losse for the  
 excellency of the knowledge of Christ Jesu  
 my Lord, and verse 9. and be found in him, book  
 having my owne righteousness which is of the  
 Law, but that which is through the faith in the  
 Christ, the righteousness which is of God  
 faith: O here is a soule exalting Christ  
 bove all, laying all his owne righteousness  
 low, even as low as dung and drosse in com  
 parison of Christ: O what faith thy soule  
 this, now man, woman, didst ever see this  
 owne righteousness, or at least thine owne  
 unrighteousnesse? hath the Lord opened thine  
 eyes to see a vanity, an emptinesse in that  
 once trustedst to? hath the Lord let forth  
 glimpse of his glory into thy soule, shining  
 downe in the face of Jesus? can you say; Thausba  
 doubtlesse, I account all things but losse  
 the excellency of the knowledge of Christ Jesu  
 my Lord. Is thy soule carried forth above  
 and beyond thy selfe to the Lord Jesus

thi



thine alone righteousness? See *Esay 45.*  
*4. 25. Surely shall one say, in the Lord, have*  
*righteousnesse and strength, verse 25. In the*  
*Lord shall all the seed of Israel be justified, and*  
*shall glory. In the Lord Christ thou seest thy*  
*justification, and in him thou gloriest, thou*  
*must say, God forbid, I should glory in any*  
*thing below Christ, Jer. 23. 6. This is his name*  
*by which he shall bee called, the Lord our right-*  
*eousnesse, the Lord our covering, our justi-*  
*fication; this is thy ground, when thou canst*  
*reprooke upon Christ as thy alone righteousness*  
*and justification, and so seeing an excellency*  
*in the knowledge of Christ in this particu-*  
*lar.*

2. A soule then exalts Christ, when it  
 looks so upon Christ, as that it is carried  
 on with a principle of love after him, and it is  
 by love as it were glewed and knit up to him:  
 to the Apostle, *Rom. 8. 35. 38. Who shall sepa-*  
*rate us from the love of God? And when love*  
*constraines thy soule to follow God, 2 Cor. 5.*  
*4. The love of Christ constraines us, and when*  
*the love so glewes and knits thy soule to Christ*  
*that thou takest him as the wife takes her*  
*Husband, for better for worse, as wee use to*  
*say: when thou canst follow Christ in all*  
*conditions, to tryall, prisons, dearth, nothing*  
*severs thee from him, when as with Abra-*  
*ham thou goest forth from thine owne Coun-*  
*trei,*



they, thy sinnes, sinfull companions, and lowest Christ, not knowing whether thou goest, whether to liberty or prison, that make nothing with thee, *Heb. 11. 3. By Faith Abraham obeyed, and went forth of his own Countrey, not knowing whither he went, the flowes from faith, Gal. 5. 6.*

3. When the Lord Jesus is the alone delight and joy of thy heart, beleeve it beloved if the soule exalt Christ rightly, hee will be thy delight and joy, thou wilt bee able to sing the song of *Mary, Luke 46 47. My soule doth magnifie the Lord, and my spirit rejoyceth in God my Saviour*; there will bee joy and peace come in through beleeving, joy unspeakable and full of glory, according to *Phil. 4. Rejoyce in the Lord alwaies, and againe, I say rejoyce, &c.*

4. The soule that truly exalts Jesus, is satisfied in the enjoying of him, and now the soule hath enough, when it hath Christ, who will have the world, sin, pleasure, I have Christ saith the soule, a goodly portion, now the soule is fitted for any condition, come affliction, persecution, the soule glories in all, because it enjoyes God through Christ in *2 Cor. 11. 30.* after the Apostle had mentioned his afflictions, he concludes that he will glory in all, see *chap. 12 9.*

5. Lastly, when Christ is all, and in all

the soule, then doth the soule rightly exalt and  
 lift up Christ, when it enjoyes a fulnesse in  
 Christ in the want of all things, and sees an  
 emptinesse in all things without Christ; this  
 the Apostle could see and say, he is all and in  
 all, Col. 3. 11. *Christ is all and in all, he is the  
 way the truth and the life, John 14. 6. He is  
 the light and life of men, John 1. 4. He is meat,  
 drinke and cloathing, as we use to say, to the  
 Saints hee is their meat and drinke, see John 6.  
 55. My flesh is meat indeed, and my blood is  
 drinke indeed: O beloved, every Beleever  
 spiritually eats and drinks the flesh and blood  
 of Christ, that is, lives upon Christ; hee doth  
 not build upon Ordinances, Prayers, Duties,  
 no, no, give me Christ saith the beleeving  
 soule, Christ in hearing, Christ in preaching,  
 in the Supper of the Lord, &c. Beleeve it  
 beloved, nothing lesse then Christ can satisfie  
 the living, the beleeving soule; and likewise  
 in temporall things, the Beleever sees all  
 purchased for him by the blood of Christ,  
 and so in every Creature, hee lives upon the  
 flesh and blood of Christ, and thus every  
 Beleever lives upon Christ', see Verse 53.  
 Then Jesus said unto them, verily, verily, I say  
 unto you, except ye eat the flesh of the Sonne of  
 man, and drinke his blood, you have no life  
 in you, (harke you friends) Hee that doth  
 not thus spiritually eat and drinke the flesh  
 and*

and blood of Christ hath no life in him :  
 signe of a dead soul that lives upon Ordinances  
 Creatures without Christ.

2. Christ is cloathing and covering also  
 he covers the nakednesse of men and women  
 that believe, see *Rev. 3. 18. I counsell thee to  
 buy of mee, &c. White raiment that thou  
 mayest be clothed :* what is this cloathing  
 the righteousness of the Saints, see *Rev. 19. 8.  
 The fine linnen is the righteousness of the  
 Saints*, Christ Jesus is the Saints righteousness  
*1 Corin. 1. 30. Jer. 23. 6.* and so the Saints  
 covering. The Saints Spiritually enjoy Christ  
 also in their externall cloaths and covering ;  
 that I say, he rightly exalts Christ in his soules  
 that sees Christ to be all, and in all to him  
 &c.

I shall now come to the exaltation of Christ  
 in his Offices, in the dayes of the Gospel, Priest  
 Prophet and King, in these is Christ to be exal-  
 ted.

1. He is the great High-Priest of  
 his people, and in this particular he is  
 to be exalted in the dayes of the Gospell, that  
 is, as the alone attonement and peace-maker  
 betwixt God and man.

The Leviticall High-Priests under the Law  
 were a type of Christ our great High-Priest  
 under the Gospell.

Therefore, for my more clear proceeding

Whereon Christ & the  
Jewish High-Priests  
agree and wherein  
they differ.

Well High-Priest, and those High-Priests agree: and wherein they differ.

What their Office is, and wherein they agree, for those High-Priests in all their administrations, typed forth Christ our High-Priest.

1. The Office of the High-Priests, it was to offer sacrifice for sins of the people, *Exod. 28.*

*Levit. 9.* from the 1. to the 7. verse

his hath Christ done, he hath offered sacrifice for sin, and herein Christ doth not only

agree with those High-Priests in offering sacrifice for sin, but he differs also, excelling

those High-Priests, for they offered sacrifice, is true, but it was the flesh and blood of

creatures, a Lambe, a Ram, Goats, Bulls, &c. *Levit. 9. 34. Hebr. 9. 13, 22.*

But Christ Jesus, he offered not the blood of Goats and Calves, but his own blood, *Heb.*

*12, 14.* his own body, *Heb. 10. 10.* Christ hath offered himselfe a sacrifice, *Ephes. 5. 2.*

Christ hath loved us, and given himselfe for an offering and a sacrifice to God, &c. so

you see Christ exceeds in the very first, in the offering, in the Sacrifice, he offers his own

body

body, his own blood upon the Crosse a sacrifice for sin, and indeed those legall Sacrifices were but a type of Christ our sacrifice, and in themselves could not doe away sin, but they directed to Christ, therefore Christ is called the Lambe slaine from the beginning, from the foundation of the World, *Rev 13.8* and *1 Pet. 1.18.29*.

2. The High-Priests by offering sacrifice were to make atonement and peace for their own sins, and for the sins of the people, *Leviticus 19.7*. Moles said unto Aaron, go to the Altar offer thy sinns offering, and thy burnt offering, make an atonement for thy self and the people. *Chap. 15.30*. The Priest for the unclean woman, was to offer a sin offering, and a burnt offering, to make an atonement for her before the Lord: This was the end wherefore he went into the holy place, *Chap. 16.3*. To make an atonement for the children of Israel before the Lord, *vers. 34*. This Christ our High Priest hath done: harke you beloved, Christ our High-Priest hath offered sacrifice, and by his sacrifice he hath put away sin, made an atonement, that is, peace and reconciliation between God and man, *Rom. 5. 10, 12*. Being enemies, were reconciled to God by the death of his Sonne: Note, here is Christ reconciling by his death, Christ a sacrifice dying, and so reconciling; you shall see all along the Scripture

tha

that it is Christ a sacrifice, Christ dying, that is, our reconciliation, our attonement, and peace, *Ephes. 2, 13. They which were sometimes as farre off are made nigh by the blood of Christ, ver 14. he is our peace, ver. 15. having abolished in his flesh the enmity, &c. ver 16. and that he might reconcile both unto God in one body by the cross, &c.*

You see Christ hath made peace by his blood, having abolished in his flesh the enmity of the Law, made reconciliation by his Crosse; (see *Col. 1. 20.* and making peace, how? through the blood of his *cross*; it is by the blood of his *cross*, by his death, wherein he offered himself a sacrifice for sin, that he hath made peace for all his people.

Note, in this also, that Christ our High-Priest exceeds those Jewish High-Priests: Christ our High-Priest hath indeed made peace and reconciliation for sinne, hee is our peace: and that the Jewish High-Priest could not doe; their sacrifice could not make peace farther then the soule was led unto Christ, see *Heb. 10. 1.* The Law having but a shadow of things to come, can never with those sacrifices that they offer, make the commers thereunto perfect, and verse 4. *For it is not possible that the blond of Bulls and Goats should take away sinne*; Christ hath done that which the blood of Bulls and Goats could not doe, that



which never a High-Priest in the world could doe, hee hath taken away sinne, hee hath made peace, and every beleever receives the attonement from his hands, *Rom. 5. 11. By whom (namely Christ) we have now received the attonement.*

O beloved ! What doe your soules say to this? Christ hath wrought peace for every soule rightly receiving him, hee hath done that which the Priest could not doe, hee hath done that, thou thy selfe couldest never have done, if the Lord helpe thee rightly to looke to him: and this hee hath done in offering himselfe a Sacrifice for sinne, dying upon the *Crosse.*

How should this informe poore creatures where to looke for their peace and attonement? O doe not looke for it in duties, in teares, in professions; it is not crying but dying that will take away sinne; it is not teares, but blood that will make peace, *Col. 1. 20. Heb. 9. 22. Without blood there is no remission:* Beleeve it, if ever thou hast peace, thou must have it from a Christ dying, *Rom 8. 33, 34. Who shall lay any thing to the charge of Gods Elect? it is God that justifieth, who is he that condemneth? it is Christ that dyed, &c. He dyed for our sins, and rose againe for our justification. Rom. 4. 15. it is through him who hath given himselfe a Sacrifice for sin that you must come*



ld see your sin pardoned; if ever you see it par-  
de oned.

ne- O how doe poore ignorant blinde creatures  
om receive themselves, seeking peace where it is  
at- not to be found, in duties, teares, &c. *They dig  
broken cisternes to themselves that will hold no  
to water, (that is the reason they are so empty, )  
ery compass themselves about with sparkes of their  
one owne kindling, Esay 50. 11. that is the reason  
hath they lye downe in sorrow, they seeke the liv-  
ing among the dead, that is, having consolations  
e to amongst dead workes, and that is the reason  
im they finde it not: beleeve it beloved, if ever  
thou enjoy true peace, it must bee let into your  
soul by a dying Christ, if ever you are saved, it  
must be by eying of, and beleeving in the Lord  
Jesus, Esay 45. 22.*

in 3. The High-Priest was to beare the names  
of the children of Israel in two stones be-  
tweene their shoulders, *Exod. 27. 12. so hath  
Christ borne, not onely the names, but the  
names of his people also upon his shoulders;  
Ret. 2. 24. He hath borne our sins on his owne  
body on the Crosse. He which knew no sinne was  
made sinne for us, that wee might bee made the  
righteousnesse of God in him, beleeve it beloved,  
whole sins and corruptions, that so much trouble  
the souls of Saints, he hath borne them all him-  
selfe, he himselve bare our iniquities upon his  
owne body.*

4. The High-Priest bare the names of the children of Israel on a brest-plate of judgement for a memoriall before the Lord continually *Exod. 28. 29. He beares their names, and judgements before the Lord, &c.*

So doth Christ, our High-Priest, beare the names of his people; yea, their nature, and judgements upon his heart, before the Lord continually: he presents them before his Father continually. Now *Christ* may be said to beare the names of the Saints upon his heart.

First, In his continuall presenting them himselfe, and Father, (without spot) righteous in his own righteousness, *Ephes. 5. 25. 26. 27.*

Secondly, In respect of their nearnesse to him. Beloved, that that comes to a mans heart, comes neare unto him: the Saints of God are as neare unto him as his own heart: he toucheth them, toucheth the apple of his eye, he that persecutes them, persecutes *Christ*. *Acts 9. 4.* O therefore, let men take heed how they persecute christians; *It were better a millstone were hanged about their necks, and they cast into the Sea, then offend or persecute the Saints.*

But the Saints, whom the Lord hath, shall call, are upon his heart, in respect of his love unto them. Beloved, the Elect were on the heart of *Christ* from all eternity: *phes. 1. 4.* That was the reason, why he com-

to the world, to take your nature, your sinnes, to  
 become sinne and a curse for sinners. It was his  
 love. The Elect of God was to upon the heart  
 of Christ from eternity: and hee will give  
 his heart blood before thee will lose one of  
 them. O what doe your hearts say to this (deare  
 brethren and sisters) is not here, comfort, for  
 your soules. O thou art perhaps affraid whe-  
 ther Christ loves thee: this is the complaint  
 many times of the gracious soule: but know  
 this, you, to whom, God hath given faith in  
 his Sonne, thou art upon the heart of the Sonne  
 in respect of nearnesse, in respect of love, hee  
 loves thee more then thou canst love him,  
 for God is love, John 4. 26. He beares thee up-  
 on his heart (poore soule) and what canst  
 thou desire more? See Cant. 8. 6. see what  
 Christ saith of his Church, Chapter 4. 9. and  
 5.

Thirdly, The Saints are upon the heart of  
 Christ in respect of his remembring of them.  
*The righteous shall be had in continuall remem-  
 brance,* Psal. 112. 6.

O here is comfort for the poore afflicted  
 soules of the Saints. If it may be you are under  
 affliction, either externall or internall, and art  
 ready to complaine, as once David did, as if  
 the Lord had forgotten to be mercifull, Psal. 13.  
 2. What ever thy condition bee, God hath  
 not forgotten thee; no, no, thou art upon his

heart, thou art deare and deare unto him, thou art very precious unto him, hee hath set thee a seale upon his heart, and hee cannot forget thee.

*Object.* But you will say perhaps, will God forget me when I forget him? I have a wicked deceitfull heart that gives me the lie. When I come to Pray, and the name of the Lord is not so precious upon my heart as I will were many times.

*Answer.* But God will not forget thee. *Esay 49. 15, 16.* Can a woman forget sucking child, from having compassion the Sonne of her wombe? yea, they may forget yet will not I forget thee. Behold, I have graven thee upon the palmes of my hands, walls are continually before me, &c. O blessed word, the Lord will not forget, thou art not only upon his heart, but upon his hands ever in his sight, his eye is ever over thee good.

Fourthly, The Saints are upon the heart of Christ, and there he will keepe them, which thou hast given me have I kept, none of them is lost, &c. *John 17. 12.* Ah blessed word! able to beare up the spirits of Saints, to whom God hath given faith. you poore doubting Christians, who are sometimes affraid that your hearts will deceive you, and perhaps are ready sometimes to

plaine with *David*, *I shall one day fall by the hand of Saul*. So thou art ready to say, O this wicked heart of mine, O this proud, this stubborn heart of mine, I am affraid least all is nothing, and that I shall one day fall by it: O beloved, you (to whom God hath given faith) are upon the heart of Christ, and if thou canst but once see thy selfe there, it is enough, thou needest not feare thy falling. Dost think (man, woman) that Christ hath set thee there for nothing? No, no, hee will keepe thee there; it is true, were the power of standing or falling left to thy selfe, then thou mightest well doubt, but thou art kept by the power of God, through faith: *1 Pet. 1. 5.* thou art preserved at, and in the heart of Christ, his love is so to thee that hee will not lose thee, none shall pluck thee out of his hands, hee loving thee once, will love thee to the end, however some pretend a falling away from grace, after the soule comes truly to beleve in the Lord Jesus, but it is but a vaine fancy, and an imaginary conceit, for it is a part of the Covenant of Grace on Gods part, to keepe thee from falling. *Jer. 32. 40.* *I will put my feare into their hearts, and they shall not depart away from mee.*

Fifthly, The High-Priest was to beare the iniquity of the holy things in a plate of pure gold on their fore-heads, before the

Lord, alwaies, that they might be accepted So  
 before the Lord, *Exod.* 28. 37, 38. So Christ 4. p  
 beares the iniquity of the holy things of the  
 Saints, the best Saints, I meane, the most holy  
 is not able to performe any duty to God, but  
 there is a great deale of sinne in it, iniquity  
 cleaves to it, now beloved, as *Christ* hath: V  
 Borne all the rest of the finnes of the Saints, for hee  
 hee beares all the sinne, all the iniquity of the  
 holy things of the Saints. O comfort for the  
 Saints, thou canst not heare, nor pray without  
 sinne. Why? *Christ* beares all the iniquity. Th  
 of thy holy things, he presents thy person, and th  
 Prayers to God without spot, *Ephes.* 5. 27. et,  
 There is never a Prayer put up unto God in the  
 name of *Christ* in faith, but *Christ* presents it  
*John* 16. 23. *Whatsoever ye shall ask the Father in my name*  
*in my name it shall be given you, See Revel.* 8. 3. *ance*  
 The Angell *Christ* *Iesus* stands at the Altar, 1.  
 having a golden Censer with much Incense  
 cense, that he might offer it, or adde it to the  
 prayers of the Saints. O beloved! here is a  
 blessed word for the soules of the Saints, whe  
 ther particular Saints or Churches: *Christ* adds  
 to your prayers much Incense, the Incense of his  
 own merit.

Sixthly, The High-Priest was to goe once  
 yeare into the most holy place, within the vaile,  
*Exo.* 30. 10. *Levit.* 16. 2. & 34 compared with  
*Heb.* 9. 7.



So is Christ our great High-Priest, *Heb. 4.*  
*He* 4. passed into the Heavens, within the vaile,  
 into the Holy of Holies, *Chap. 9. 12.* Neither  
 with the blood of Goats and Calves, but by  
 his owne blood, hee entred once into the Holy  
 Place, having obtained eternall redemption for  
 us: What doth Christ there? why beloved,  
 for hee hath made peace and reconciliation for  
 his people, so hee is entred in within the vaile  
 to make intercession for them: *Hebrews 7.*  
*verse 25.*

The second particular is, wherein Christ  
 and those High Priests dif-

fer, wherein Christ excels  
 them: It is true, that in all  
 these Christ excels them,

*Christ excels the  
 Jewish High-  
 Priests.*

for they were but the Type, Christ the sub-  
 stance.

1. Christ exceeds those High-Priests, as  
 he was the Son of God, *Heb. 4. 14.* Seeing then  
 that we have such a great High-Priest, Jesus  
 the Son of God, let us hold fast our profession,  
*Chap. 5. 5.*

The Jewish High-Priests were Aaron  
 and his sons, *Exodus 28. 16. Numbers 18. 1.*  
 but Christ our High-Priest is the Sonne of  
 God. Hee was declared to be the Sonne of God  
 with power, by his Resurrection from the dead,  
*1. Cor. 4.*

2. They offered the blood of Bulls and  
 Goats,

Goats, of Lambs and Rams, as you heard *Hebr. 9. 12, 13.* but Christ offered his own body and his own blood, *ver. 14. Chap. 10. 10.* He offereth a better sacrifice, having obtained a more excellent Ministry, by how much also he is a Mediator of a better Covenant, established upon better promises, *Heb. 8. 6.*

3. They first offered for their own sinnes and then for the sinnes of the people : *Levit. 9. v. 7.*

But Christ our High-Priest offered himself a sacrifice for the sins of his people onely : for he had no sinne of his owne, there was no sinne found in his mouth : he was the innocent, holy, harmlesse Lambe of God slaine, without spot, or blemish : *Hebr. 9. 14.* He offered himself without spot or without fault to God. Here in Christ wonderfully exceeded the High-Priests : they, it is true, had holy garments made them, *Exod. 28. 2.* typing forth what holinesse it was meet a High-Priest, a Peacemaker, should have : likewise typing forth that perfection of holinesse which was Christ : he was the perfection of that type, *Heb. 7. 26.* For such an High-Priest became us, holy, harmlesse, undefiled, separate from sinners, made higher than the heavens : the High-Priest had holy garments, Christ is holinesse it self. Beloved, here was a meet sacrifice to be offered for poore sinners ; had he not been such

a one, he could not have taken away sin, therefore such a one became us.

4. The High-Priests they offered many sacrifices; once every year they went into the holy place: *Exod. 30. 10. Hebr. 10. 3. But Christ our High-Priest, offered himself once for all, Heb. 10. 10. By which will we are sanctified, through the offering of the body of Iesus Christ once for all; and after he sat down on the right hand of God: a wonderfull Gospel mystery!* under the Jewish Priests, and there was a remembrance of sinne in the consciences of the sinners, though holy, and godly: for that ministration could never take away sinne, *Hebr. 10. 11.* that is, never take away, the everlasting guilt of sinne: they held under those sacrifices, but present pardon, and so present peace every new sacrifice being a new remembrance of sinne. But by Christ our High-Priest, who hath offered himself once for all, and by that one sacrifice, we have obtained eternall redemption, *Heb. 9. 11.*

*Object.* Had not the believing Jews eternall redemption by Iesus Christ under the legal Priesthood?

*Ans.* It is true, they had, but by that Priesthood they had it not so sealed to their souls at once, but had their peace comming in by new sacrifices, there was ever conscience of sinne, a remembrance of sinne, if they had had everlasting

sting pardon come in at one sacrifice, there need not to have been an offering for sinne again, *Hebr. 10. 1, 2.* but we under the Gospel, who believe, have obtained everlasting redemption, that is, see all our sins past, present, and to come, done away by one sacrifice, so that now there remains no more conscience of sin, *Heb. 10. 1.* that is, sin doth not lie upon the conscience of believers unpardoned, but they see all done away in Christ.

*Use.* This may informe you of the reason, why so many poor creatures go without comfort: they have their comfort by fits, as wee use to say, namely, when they can pray well, and their comfort comes in from their duties, an argument of a legall spirit. They pray to get peace from hence: these things will never make you perfect, that is, bring you perfect and true peace, but Jesus Christ, who is the same yesterday, to day, and the same for ever, brings in true and perfect peace, eternall redemption to the souls of his people.

5. The Legal High-Priests were but for time, till Christ: but Christ our High-Priest is an everlasting High-Priest, a Priest for ever after the order of Melchisedeck, *Heb. 11. 5, 6. v. 20.* Melchisedeck was without beginning, that is, known, and without end; so is Christ without beginning, and without end, *Heb. 7. 3.* Hence it is, that all that ever Christ (as he is a High priest,

hath purchased for his people, is like himselfe, everlasting: everlasting reconciliation, everlasting life, &c.

6. Lastly, the High-Priest entred into the holy place, within the vaile once a yeare: namely, into a worldly Sanctuary, indeede a type of Heaven, Heb. 9. 1, 2, 4. but *Christ* as he hath obtained a more excellent Ministry, Heb. 8. 6. so he is not entred into the holy place made with hands which are the figures of the true, but into heaven it self, now to appear in the presence of **G O D** for us, Hebrewes 9. 24. O blessed word for Beleevers! *Christ* our High-Priest is entered into the very heavens, to appear for his people, as he undertooke to beare their sinnes, and pay their debts, so hee now ever appears personally for his people, and thus you see beloved that *Christ* is our great High-Priest, and wherein he not only answers the Legall High-Priests, but also exceeds them.

The second particular to be considered, is, that *Christ Iesus* as he is Priest, is to be exalted and lifted up in the dayes of the Gospel, and that both in the preaching of the Gospel and in the hearts of his people.

1. In the preaching of the Gospel, *Christ* is to bee exalted as the alone High-Priest, the atonement, peace-maker, and reconciliation, between God and man: and that in opposition  
to

to all legall righteousness, or peace sought for in a legall way: beloved, thus Christ was exalted in the dayes of the Apostles, *Acts* 10. 36. *Peter* came preaching peace by Jesus Christ: and in the Epistle to the *Hebrews*, it is the main drift of the Spirit of God, to discover, yea to exalt, to lift up Christ, the alone High-priest, holding forth the dignity, the excellency and utility of his office.

And this was received alwayes in the hearts of the Saints, *Christ our High Priest*, *Christ, & our peace*, *Ephes.* 2. 14. *for hee is our peace*, &c.

Now to speake more punctually, to the Priestly Office of Christ, it consists in the two particulars, partly in Reconciliation, partly in Intercession.

In Reconciliation, that is, in reconciling God to man, and man to God: Now it is true, God was ever reconciled to his Elect in his Son from all eternity, for he loved them in his Sonne, *Ephes.* 1. 4. from before the foundation of the world: he never looked upon them but in his Sonne, yet so, as with relation to his death, so working peace. Beloved, this was the great designe of God in sending Christ into the world to make peace and reconciliation, *2 Cor.* 5. 19. *To wit, that God was in Christ, reconciling the world to himselfe*, namely the Elect (amongst the Gentiles



For who were alwayes counted for the world, see  
 Gal. 3. 11, 12, &c. ) not imputing their sins, &c.  
 6. This was the great work God had to do in the  
 world, when he manifested that great mystery  
 of godlinesse, 1 Tim. 3. 16. *God manifested in the  
 flesh, &c.*

And this Christ hath done (beloved) he hath  
 perfected it, and finished it, see 2 Cor. 5. 18. and  
 all things are of God, *who hath reconciled us  
 to himself by Jesus Christ*, so also, Rom. 5. 10,  
 & Heb. 2. 17. *Wherefore in all things it be-  
 came necessary that he should be made like unto his brethren,*  
*that he might bee a mercifull and faithfull*  
*High-Priest; in things pertaining to GOD,*  
*by?* to make reconciliation for the sinnes  
 of the people, a blessed word for all belie-  
 vers. God is reconciled to them in his Sonne,  
 and God is at peace with them; this was the end  
 wherefore Christ came into the World to  
 make peace for the Saints, and to give life  
 unto them: hence it is Christ saith. *John 10. 10.*  
*I am come: that yee might have life, and that*  
*ye might have it more abundantly:* hence it  
 will that the Gospel of Christ is called the Gos-  
 pel of peace, Ephes. 6. 15. and the glad tidings  
 of peace, Esay 57. 7. the Covenant of the Gospel  
 is a Covenant of Peace, Esay 54. 10. Ezek. 37. 26  
 God is a God of peace, and at peace with belie-  
 vers, Rom. 5. 1. 1 Thess. 5. 23. and Christ is a  
 Prince of Peace, Esay 9. 6.

Thus

Thus you see (beloved christians) with him  
 peace and reconciliation here is wrought by *Christ*  
*Christ* for all beleevers, a God of peace, a *God*  
*venant of peace, a Gospel of peace, God hath*  
*conciled us to himselfe through his Sonne,*  
 hee is our peace, who hath made both one  
 and broken downe the middle wall of part  
 on, and made us Gentiles one with the *Father*  
 through faith, having abolished in his flesh  
 the enmity, to make to himselfe of two  
 new man, so working peace, that hee might  
 reconcile both unto God in one body by  
 the *Crosse*.

The second thing considerable, is, the manner  
 how he makes this peace, and that is  
 in bearing their sins. 2. In laying downe  
 life and blood: In bearing their sins, *Christ*  
*Christ* beares all the iniquities of all his  
 ple, *Esay 53, 4, 5, 6.* surely he hath borne all  
 griefes, and carried our sorrows, he was  
 ded for our iniquities, and bruised for our  
 gressions, the chastisement of our peace was  
 him, and with his stripes are we healed:  
 the Lord hath laid on him the iniquity of  
 all.

Note, First, God laid sin upon *Christ*:  
 condly, *Christ* bare them: Thirdly, their  
 condemned them.

1. God laid sinne upon *Christ*, All wee  
 sheepe have gone astray; but he hath laid

him the iniquity of us all, it is all laid upon Christ, so that now the sinne of all the Elect, becomes the sinne of Christ, they are laid upon Christ; He is become sinne for us, that we might be made the righteousness of God in him. 1 Cor. 5. 21.

2 Christ bare the sinnes of his people, God did not onely lay sinne upon Christ, but he bare it, 1 Peter 2. 24. he bare our sins on his own body on the crosse, and so hath borne our griefe, and carried our sorrowes: this is the way beloved, by which Christ hath made peace for his people in bearing their sins: there was no other way left for reconciliation between God and man, John 1. 14. but God must become man, that so hee might beare our sinnes and so our griefes and sorrowes, that he might be bruised for our iniquities, and that the chastisement of our peace might be upon him.

3 There God condemnes sinne, and Christ now beares not onely sinne, but justice for sinne: Man sinnes, Justice is offended, and that must be satisfied; Christ steps in, hee takes the blow, he becomes surety for sinners, stands in our room, and payes the debt, see Rom. 8. 3. For what the Law could not doe, in that it was weak through the flesh, God sent his Sonne in the likeness of sinfull flesh, and for sinne condemned sinne in the flesh. Note, beloved, God did not onely lay sinne upon Christ, but Christ

bear it, and there God condemnes it, where God finds sinne, there he condemnes it: God condemnes the sin of his people in the flesh of his Son.

O what doth thy soule say to this, Dear Christian! before ever thou couldst be reconciled to thy God, Christ Jesus must beare thy sinnes, and the condemnation of them in his own body.

O see, see man, what a burthen thy sinnes were to thy Saviour; if thou hast any interest in him, follow him to the mount of Olives, follow him in his agony, *Luke 22. 44.* sweating drops of blood, great drops of blood, trickling down to the ground, this was the weight of thy sin laid upon thy Saviour, before ever thy peace was purchased, see him upon the crosse (bearing thy sinnes and my sinnes, man, woman (if we have any interest in him) and the condemnation of them) crying out, *My God, my God, why hast thou forsaken me?* Beloved, it was heavy with our Saviour.

*Use.* Learn hence to take heed of sinne, do not take delight in any sinne, truly beloved, if you love the Lord Jesus, you cannot love sin, which was such a heauey burthen unto him. O beloved, how should justified, saved persons take heed of sin, of every sinne! the least sinne that thou canst imagine, tooke hold on Christ as well as the greatest: O therefore take heed

of pride, of anger, of foolishnes, vanity, the least sinne is much unbecomming Christians: O beloved, how seasonable comes in that earnest exhortation of the Apostle? *Rom. 12. 1, 2.* Christ having given up himselfe for your sinnes, that you give up your selves, your soules and bodies, a holy, living, acceptable sacrifice to the Lord.

2 As Christ hath made peace in bearing the sinnes of his people, so also in laying downe his life and blood for them: beloved, before ever there could bee peace and reconciliation made, Christ must die for it, give his life and blood for it, all those ceremoniall sacrifices under the law were a type of a dying Christ, hence it is that he is called a *Lambe slaine from the beginning*: beloved, Christ having undertaken to become a High-Priest, a peace-maker between God and man, nothing lesse then his blood could doe it, *Heb. 9. 22. Without blood there is no remission*: no justification without blood, Christ dying is a Christians justification, *Rom. 5. 9. being now justified by his blood, wee shall be saved &c.* no purging of sinne without blood, *Heb. 19. 14. how much more shal the blood of Christ who through the eternall spirit offered himselfe, purge your consciences from dead works to serve the living God, Revel. 1. 5.* who hath loved us, and washed us from our sinnes in his owne blood, &c. there is no pardon,

and so no peace without blood, *Heb. 9. 22.* Thus beloved you see that all must be done by blood, and that by the blood of Christ too, the blood of all the creatures in the World, nay, of all the men in the World, was not able to redeeme, to make satisfaction for one soule, nay for one sinne, nothing lesse then the blood of Christ could doe it, *1 Pet. 1. 18, 19.* silver and gold could not doe it, the blood of creatures could not do it, *Heb. 10. 5.* *It is not possible that the blood of Bulls and Goats should take away sinne.*

*Object.* But some may say, that God has never any thing against his Elect, he ever loved them from eternity, *Jer. 31. 3.* *I have loved thee with an everlasting love,* *Ephes. 1. 4.* *he chose us in him from before the foundation of the world.*

*Ans.* True, God ever loved his Elect, and ever intended mercy and love unto them; yet he so loved them as with relation to the death of his Son, and from everlasting determined to satisfie his justice, to take away sin, and work peace by the death of his Son; and the truth is that God had as really an eye to the death of his Son, from all eternity, and saw it as actually then, as if Christ had then suffered, see *Ephes. 1. 4.* *He chose us in him from before the foundation of the world,* in him, with relation to his death, to his making satisfaction for sinne, not



that God could not have made the Saints at once, and have saved them presently, and never have suffered them to sin, but this is the way God in his wisdom appointed to manifest his mercy on the vessels of mercy, and his justice on his enemies; so that now beloved, God having appointed this to be the meanes to bring sons to glory, there could never have been any remission, any peace, but by a dying Christ; therefore he is called, *a Lambe slaine from the foundations of the World*, Revel. 13.8. and indeed, Christ was as a Lambe ever slaine in Gods account, and hee beheld all things as present, and saw both the worke of creation, redemption, and glory of his Saints from all eternity.

The second part of *Christs Priestly Office*, consists in his intercession at the right hand of the glory of his Father, *Rom. 8. 34. Who is hee that condemneth? it is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us*, Heb. 7. 25. *Hee ever liveth to make intercession.* Beloved, this is one part of Christs Priestly Office to intercede for the Saints.

Note beloved, Christ intercedes, 1 In the Saints. 2 For them.

1 In them *Rom. 8. 26, 27. The Spirit it self, (to wit of Christ, Gal 4. 6.) Maketh intercessi-*

*on for us, or, in us according to the will of God, that is, God by his Spirit, helpeth us to aske things according to the will of God for we know not what we should pray for as we ought, but the Spirit helpeth us &c.*

2 He maketh intercession *For us*, also, he ever liveth to make intercession. O blessed word for the Saints ! hee maketh intercession for every particular Saint, hee maketh intercession for his Churches, for us sayth the Apostle, and through him it is, *we have acceſſe with boldnesse unto the Father, &c.*

*Object.* But some may object, did not Christ make satisfaction, peace, and reconciliation when he dyed upon the Crosse, when he said, *It is finished?*

*Answer.* It is true that Christ in his death and Resurrection finished the work of mans justification, *Rom. 5. 9. being justified by his blood* and he made peace and reconciliation, *Coloss. 1. 20. having made peace by the blood of his Crosse*: But wee are not to understand by Christs interceding any new act of Christ done, either in way of satisfaction, or justification: neither are wee to understand that Christ sits in Heaven pleading with the Father in words, as a Counsellour pleads a cause before the Judge; but Christ is in Heaven with the Father at his right hand, that is, in glory with him, presenting our persons, and

In presenting our persons, all our services, in  
his owne person: not by any new act of do-  
ing, but by the worth of his merits, the ex-  
cellency of his person, the neere relation of the  
Saints to himselfe, *viz.* members of his body;  
so that now God cannot looke upon the Sonne  
but hee must behold the Saints in him, hee ha-  
ving so neere a relation to his Father, both by  
his personall presence, and the excellent worth  
of his merits (*whose blood spake better things*  
*then the blood of Abel*) Heb. 12. 24. *hee conti-*  
*nually makes intercession to God for the Saints,*  
Isay 53. 12 *Hee hath poured out his soule to the*  
*death, and hee was numbred among the trans-*  
*gressors, he bare the sins of many & made inter-*  
*cession for the transgressors:* Here you have the  
whole Priestly Office of Christ, 1 *Bearing sins,*  
*and so working peace.* 2 *Making intercession by*  
*that means for transgressors.*

*Use.* If so that Christ Jesus is to be exalted  
and lifted up as the alone High-Priest in the  
dayes of the Gospell, hence will properly arise  
four words of application. 1 A word of *Ad-*  
*miration.* 2 A word of *Information.* 3 A  
word of *Exhortation.* 4 A word of *Conso-*  
*lation.*

*Use.* First, A word of *Admiration:* O what  
cause have the Saints to admire God, who hath  
manifested himselfe in his Son: I say to admire

him. 1 His *Wisdome*. 2 His *Love* and his *Mercy*. 3 His *Iustice*. 4 His *Power*, all manifested in his Son, to and for the good of *Sinners*, whom he maketh *Saints*.

1 How should the Saints admire his *wisdome*? truly beloved, the *wisdome* of God as in other things, so in this particular (*making peace by the blood of his Son*) is very admirable, the *wisdome* of God wonderfully appeared in the whole worke of God, with relation to the creation *Job 37. 14, 15, 16. c. 38 4. &c.* and this the Saints should be acquainted with, that their hearts might admire him.

But the redemption of the Saints is much more admirable, for beloved, this was Gods end in making a world, that he might set forth his *wisdome* in the redemption of the Saints, *Esay 40*. The Lord speaking as it seemes, with relation to the comming of his Sonne, a *Saviour*, ver. 11. he shall feed his flocke like a shepherd, and gather his Lambes in his armes, &c. he saith, ver. 13. *Who hath directed the Spirit of the Lord, and who was his Counsellour? with whom tooke hee counsell, and who instructed him? &c.* certainly none beloved, there was none to doe it, for he determined his whole work, both of creation and redemption before all things: if there had been any thing then for any of the sons of men, who could have invented such a way, such a meanes of recovering,

and

and reconciling of fallen man? truly none but the God of wisdom, and therefore Christ is called in Scripture the *wisdom of God*, Luke 1.49. 1 Cor. 1.21. *we preach Christ the wisdom of God, &c.c.2.7. But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began.* Note, beloved, the Lord Jesus Christ, the wisdom of the Father, him in whom the Father manifests his wisdom, was ordained before the world began, Ep. 3.10, 11. it is called the manifold wisdom of God.

Well may it be called manifold, for it is infinite, there is no numbering of it, Ps. 47.5. *great is the Lord, and of great power, of his understanding there is no number.*

How should this take off from the Saints all cares and feares concerning the things of this world? he who is infinite in wisdom; wisdom it self hath taken care for thy soule, for thine eternity. Doubt not, but rest upon him, his wisdom shall be for thee; he will so order, and dispose of all thy actions, as shall be most advantageous for his owne honour, and thy good. And know this, that nothing comes to passe but by his wise disposing hand of grace: nay, hee is made unto thee that be-  
 lievest, *wisdom*, 1 Cor. 1.30. O admirable mercy, that the God of wisdom, should not only, wisely contrive a way for the reconciling  
 of

of sinners to himselfe, but should become the *wisdom* *hee is made to us wisdom*: admitted to  
 at this, all ye sons and daughters of God: what *Ephe*  
 God himselfe become your wisdom? then truly them  
 ly thy folly shall not harme thee: O thou *manif*  
 ready to say, I am so foolish, so ignorant, & *har*  
 O poore soule, it matters not, it is mercy that *that sh*  
 feelest thy folly, for the truth is, thou *must be* *manif*  
*fool that thou maist be wise*, 1 Cor. 3. 18. & 4. 10. it is,  
 that is, thou must renounce all thine own *receiv*  
 wisdom, as folly; for it is selfe-wisdom, that *to Pa*  
 is the greatest enemy to Christ. Therefore let *power*  
 no man deceive himself: *If any man amongst you* *perfect*  
*seeme to be wise in this world, let him be a fool of the*  
*that he may be wise.* *them*

2 What cause have the Saints to admire and  
 God in Christ, for his love? O admirable love God.  
 what? God to give his Son to become a pro *2 I*  
 pitiation for the sin of sinners? is not this rich *.16.*  
 grace and mercy? for God to take upon his *Son,*  
 the nature of man, and the sinnes of men, when  
 make peace and reconciliation for men? *wh* *ruly*  
 soule can behold this love, this mercy, and not *he de*  
 stand admiring in the enjoyment of it? *given*

Beloved, this love of God manifested *un* *to*  
 to men, it is *Free, Full, Everlasting Love*: *his love*  
 is free without desert, there was nothing *loved*  
 man for to procure it, hee hath loved *the* *or ou*  
 freely, poore soule, *Hos. 14. 4. I will heal* *manif*  
*their back sliding, I will love them freely, for* *ay do*  
*mi*



*mine anger is turned away.* Beloved, God loved freely, for he loved his before they were, at *Ephes. 1. 4.* he loved them freely, for he loved them when they were sinners, *Rom. 5. 8* the manifestation of it is free, for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, *Rom. 2. 16. 1 Cor. 1. 27.* hee manifesteth it unto them, when they would none receive it, when men had rather keep their sins then receive Christ, as a Priest, and an atonement; thus to *Paul, Acts 9.* the Lord meets him and overpowers him, when hee was going in a way of persecution, as it is in *Esay 65. 1.* *I am sought of them that asked not for mee, and found of them that sought mee not, &c.* God first seeking and finding, causes the creature to seeke after God.

2 It is full of grace and love, great love, *John 1. 16.* God so loved the World, that hee gave his Son, &c, O unspeakable love, that nothing lesse, when the Son of God can serve for a gift, and when truly beloved, nothing lesse could have done the deed, and therefore nothing lesse could be given from a God of love, who intended in his gift to doe good to man, *1 John 4. 10.* Herein is his love, not that wee loved God, but that hee loved us, and sent his Son to bee the propitiation for our sinnes, and herein is the love of Christ manifested to become a Priest, a Sacrifice, to lay downe his life for sinners, *John 5. 13.*

Greater

Greater love then this hath no man, that man lay downe his life for his friends. He is great love, love to be admired of all Saints.

3 This love of God manifested in the Sonne, is everlasting love, Jer. 31. 3. *I have loved thee with an everlasting love, therefore in loving kindnesse have I drawne thee.* Harke you, (beloved friends) God hath loved his people from everlasting, and hee will love them to everlasting, John 13. 1. *Having loved his owne, which were in the World, he loved them to the end, that is, for ever.* Hence it is that the kindnesse, of God is called everlasting kindnesse, Esay 54. 8. *In a time of his wrath I hid my face from thee for a moment, but with everlasting kindnesse will have mercy on thee, &c.* his mercy is everlasting mercy, Psalme 100. 5. *For the Lord is good, and his mercy is everlasting, and his truth endureth to generation and generation.* His Covenant made with thee who art a believer, is an everlasting Covenant, Esay 54. 8. *I will make an everlasting Covenant with them saith the Lord, a Covenant that shall not bee removed, Esay 54. 10. neither shalt thou depart out of it, Jerem. 32. 40.* and hence it is that the joy of the Saints shall be everlasting; for indeed, were not Gods mercies, Gods Covenants, &c everlasting, they could

could be no true joy, but this is that which  
 occasions both true and everlasting joy, and  
 consolation, *2 Thess. 2. 16.* Now our Lord  
 Jesus Christ himselfe, and God, even our  
 Father, which hath loved and given us ever-  
 lasting consolation, and good hope through  
 grace, &c. Note, beloved, here is everlasting  
 consolation flowing from the love of God,  
 and truly the consolation could not be ever-  
 lasting, were not that love communicated  
 through grace everlasting. Here is admira-  
 ble mercy, admirable grace, *free, full, everla-*  
*sting.*

3 The Saints have cause to admire God  
 in his *justice*; for beloved, these two attri-  
 butes of God are admirably exalted in this one  
 particular, giving Christ a reconciliation be-  
 weene God and man, his love and his mercy  
 exalted, in that hee to accomplish his owne  
 end in a way of grace, gives his own Sonne to  
 become an offering for sinne, to this very end  
 and purpose, to reconcile and save sinners,  
*John 3. 16. 2 Cor. 5. 19.* such was the love  
 of God from all eternity, that nothing could  
 hinder this designe of grace. The Jews that had  
 hand in putting Christ to death, shall have a  
 part in that mercy and grace purchased by his  
 death, *Acts 2. 37, 38.* For they did nothing but  
 what God in his Counsel had determined, *Act.*  
*13.*

Now

Now as the mercy of God was herein admirably exalted to men, so is his justice, severity also; *Rom. 11. 22. Behold, therefore the goodnesse and severity of God, &c.* Behold, he is goodnesse and severity; mercy and justice, be admired.

First, The mercy of God is here admirably manifested; In freely choosing some; and secondly, in his justice in leaving others: First His mercy in choosing some in his Sonne to life and glory, *Rom. 9. 23, 24. That he might make known the riches of his glory on the vessels of mercy, which hee had afore prepared unto glory, even us, whom he hath called, &c.* here is the mercy of God wonderfully made known unto the sonnes of men: And note that this mercy was never manifested but in a way of justice; justice must be satisfied for mans transgression: now that God may shew mercy without any wrong to his justice, hee gives his Sonne to take upon him mans sinne, and to suffer for the sinnes of his people, that for mercy and justice might meet together. An admirable working of grace; where God shews mercy, and his justice is satisfied: Never any mercy to be expected, but where justice is satisfied: it is in vain for thee, O man, to expect mercy out of Christ: there justice is satisfied, if ever thou hast mercy: it must be there, therefore Christ calls, *Mat. 11. 21. Come unto me, &c.*

Now, beloved, the Saints may admire at, and rejoyce in the justice of God : for the justice of God is for every beleever, and is as ready to plead for them, as the mercy of God. A Creditor that is honest, he wil be ready to acquit and cleere the principall, when the surety hath paid the debt, and made full satisfaction; and to declare that hee hath nothing against him : it is true, the surety may pay the debt, and the principall not know it, and hee may be affraid and troubled ; but when the surety shall come and tell him that the debt is paid, and the creditor satisfied : and when the creditor shall rend his bond, and discharge under his hand and seale ; now this satisfies the man, and now he is clear, and comforted, now he walks boldly.

So it may bee with the poore soule ; Christ hath paid thy debt, he hath satisfied the justice of his Father, but perhaps thou wantest the assurance of it : beloved, to whomsoever the Lord hath, or shall give faith, there it is sure : the Lord hath sent his Ministers to proclaim it to your souls, *That whosoever believeth shall be saved* ; and here he hath sent his Word to confirme it unto you, and if that will not satisfye, thou shalt have his seale too, *Ephes. I. 12.* And justice is now ready to plead for such a soule, to acquit him, *I am satisfied, I have nothing against him* : and so justice is thine, and for thee, who (indeed) beleevest.

2 The justice of God is manifested in leaving others in a lost condition, herein is the severity of God admirably manifested, especially of the Saints see Rom. 9. 12. *What if God willing to shew his wrath, and make his power known, endured with much long suffering the vessels of wrath made up to destruction?* Chap. 11. the elect obtained mercy, the reprobate were hardened, O how should the Saints admire at this justice? what? God to leave many in a hardened-blinde-perishing-condition, and shew mercy to mee; O wonderfull! what should God see in mee more than in such and such hardened ones! What if God shew mercy, perhaps to one, and leave twenty, a hundred, in a hardened, lost condition, and shall I bee one of the small number? O beloved, how will the due consideration of this mercy and justice, this goodness and severity of God, set your soules a worke to admire God, and to praise him? this is a new song of the Saints, Revelat. 1. 9. *And they sung a new song saying, thou art worthy to take the Booke, and to open the seal thereof: for thou hast redeemed us to God by thy blood out of every kinred and tongue, and people, and Nation:* O this is that which will set thy heart a praying God indeed, when thou shalt see people, tongues, Nations left, and thou taken out of them, some taken, perhaps one or two



out of a family, others left; one or two out of a generation; others left; some few out of a City, a Nation, and others left: O beloved, the due consideration of this one thing, will occasion your souls to sing that song, that none else could ever learn, *Revel. 14. 3. They sung a new song, and no man could learne that song: but they which were redeemed from the earth* (called out from earthly men) *from Nations, people tongues, &c.*

4 The Saints have cause also to admire the power, the almighty power of God, working salvation for them, hee doth declare himselfe to bee the Almighty God, able to doe whatsoever hee pleaseth, hee is able to save; hee is able to worke salvation for his people which way hee pleaseth, and the power of God is manifested in Christ, working salvation for his people, see *Esay 63. 1. I that speake in righteousness mightie to save*, behold, the Lord Jesus is called the mighty God, *Esay 9. 6. and a mighty redeemer*, *Proverbs 23. 11. and their redeemer is mighty*, hee shall plead their cause, &c. and truly beloved, hee had need bee mighty, for hee hath undertaken a mighty worke; the redemption and salvation of sinners, and this appeares to be a mighty work.

1 Because none else could do it: beloved, God hath done such a worke for his people, that no creature nor created power in heaven or

earth could doe it, *Esay 45. 21. There is no God besides mee, a just God and a Saviour there is none beside me, none can save beside God, Hos, 13. 4. There is no Saviour beside me, therefore in vaine is salvation hoped for from the mountains, truly in the Lord our God is the salvation of Israel, Jer. 3. 23. Beloved it is in vaine to looke for salvation from the hills and mountaines, from creatures, or any thing beneath the Lord Jesus, There is no other name given under heaven whereby we may be saved, but by the name of Jesus, Act. 4. 22. O beloved, how should the Saints prayse God, and admire him for that great and glorious salvation hee hath wrought for his people: this is the song the Saints, sing unto his prayse, Revel. 7. 10, 11, 12. And they cryed with a loud voyce, salvation to our God, &c. blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, &c. They sing forth Gods saving power, Who is a God able to save us in this manner?*

2 It appears to be a mighty worke, exceeding the worke of the Creation, or any of the rest of the works of God, if wee consider severall circumstances, or concomitants thereof unto appertaining. Beloved, the Lord made the World with his Word, hee spake the word and it was done, but it was not a Word that

could save man being false, no, no, beloved, there is more to be done, first, God must take upon him the nature of man; that is, *the seed of David*, Rom. 1. 3. *of Abraham*, Heb. 2. 16. hee must beare the sins of sinners, 1 Pet. 2. 24. and their curse, *being made a curse for them*, Gal. 3. 13. and *their condemnation*, Rom. 8. 3. and to effect this great worke of mans salvation, *Hee that was in the forme of God, and thought it no robbery to be equall with GOD, was found in the forme of a servant, became obedient to the death, even the death of the Crosse*, Phil. 2. 6, 7. Here is a great worke before mans salvation is accomplished: was there ever the like worke wrought by God, greater then the Creation? there a word doth it, here must be blood, not of an ordinary man, but of the Sonne of God; greater then the destroying or building of Nations or Kingdomes, there a word doth it, *Jer. 18. 7, 8.* here must be blood, *Hebr. 9. 22.* Thus you see, beloved, the admirable power of God, manifested in this worke of reconciliation.

*Use 2* If Christ be the alone High-Priest, the alone reconciler and peace-maker betwixt God and man, as you have heard he is, 1 Tim. 2. 5. *There is one God, and one Mediator between God and man, the man Christ Jesus.* Then here is a word of information, to informe us of the

vanity and folly of those that create to themselves other grounds of peace and comfort besides Christ.

Note first, That there are many that do thus create to themselves other grounds of comfort, other Saviours besides Christ, notwithstanding the Lord hath sayd, *There is no other name given under heaven whereby you may be saved*: yet beleve it, many there are, that rest upon duties and performances, and make that the ground of their consolation, *Ier. 2. 12, 13. They have forsaken mee the fountaine of living water, and have digged unto themselves cisterns, broken cisterns, that will hold no water*, my people, that is, not only mine by creation, but by profession, yet they forsake mee, and digged cisterns to themselves: how doe men love to draw water out of their owne cisterns? to create comforts to themselves, to kindle sparks of their owne fire, untill the Lord bring them off from it. *Mat. 25. 1.* there were five wise Virgins, and five foolish, the foolish have lamps, a profession, and in that they rest, without oyle, that is Christ his grace and mercy: and note, Christ sayth the Kingdome of Heaven is like ten Virgins, and it may bee the state of the Church for all that I know, men shall content themselves that they are members, and boast themselves, and comfort themselves in it, with

name of Christians, a name that they are alive, and yet are dead: therefore it neerly concerns you, beloved, to looke to it: it is not enough that you heare, professe, pray, or be members of Churches, unlesse Christ bee yours, there is nothing else can make peace but the blood of the Covenant, and many there are, that shall deceive themselves.

2 See the sin, the evill, of trusting upon any thing beneath *Christ*.

1 It is a vaine and foolish thing, therefore the five Virgins, *Mat. 25.* are called *foolish Virgins*, and well might they bee called foolish, they content themselves with Lamps without Oyle: How long is that Lampe likely to burne that wants Oyle, thinkeyou? so that Professor, that wants Christ. It is a foolish thing for a man to be content with the shell without the kernell, the shadow without the substance. Beloved, all things without Christ, is but a shadow, it will prove nothing, hee is the substance of all Ordinances, and professions, farther then you have Christ in them, they are dead. O how foolish would you count that man, that woman that should strive to catch the shadow, leaving the substance: It is a vaine thing without profit, the vanity of it is this, they deceiue themselves, they thinke they have something when they have nothing. *Revel. 3. 19.* *Because thou sayest, thou*

art rich and increased with goods, and hast need of nothing, and knowest not that thou art wretched, and miserrable, and poore, and blinde, and naked: this is thy folly, this is thy vanity, thou thinkest that thou hast much to say for thy selfe, because thou hast gotten a form of godliness, when the truth is, that all (without Christ) is nothing, nay, lesse then nothing, vanity: they cannot helpe thee, certainly Christ dyed in vain, if any thing beneath him selfe can save thee, *Gal. 2. 21.*

But secondly, to create comforts to thy self, beneath Christ, is an evill and a bitter thing; certainly, beloved, it will prove very evill and bitter one day, either here when discovered to thy soule, or else hereafter, when too late. See *Jer. 2. 19.* *Know therefore, and see that it is an evill thing, and a bitter, that thou hast forsaken the Lord thy God.* An evill and bitter thing to forsake the Lord Jesus, the fountain, and to rest upon any other thing beneath him selfe.

*Object.* What is the evill of it, perhaps you will say?

*Ans.* The best end of it is sorrow, certainly sorrow must needs follow it, *Esay 50. 11.* *Behold all you that kindle a fire, that compasse your selues about with sparks, walk in the light of your fire, and in the sparkes that yee have kindled, this shall ye have of mine hand, ye shall lye down in sorrow.*

*Quest.*



*Quest.* What is the reason, poor soules walke so sadly and so sorrowfully?

*Answer.* Is it not because they forsake the Lord the Fountaine, and dig cisternes to themselves? kindle a fire of their owne, and then sit downe, and thinke to comfort themselves? and hence it comes to passe, that so many poore soules lye downe in sorrow: is it not thy case, poore soule? thou settest up this duty and that duty, this prayer, and that Ordinance, and expectest comfort in them, and thou wouldest faine compasse thy selfe about with those sparks of prayers and duties, &c. and this makes thee lye down in sorrow, and all because thy soule is not carried through these to Christ, *who is the substance of all Ordinances,*

3 It is a shamefull thing to rest upon any thing beneath Christ, certainly, beloved, it will make you ashamed one day, either here or hereafter: See *Rom. 6. 21. What fruit had you then in those things whereof yee are now ashamed?* the end of those things are death. What were those things? deeds of darknesse, and certainly to rest upon any thing beneath CHRIST; is a deed of darknesse, and will cause shame: See *Ier. 17. 13. O Lord, the hope of Israel, all that forsake thee shall bee ashamed. And they that depart from thee shall be written in the earth, they have forsaken the Lord, the fountaine of living water. O belo-*

ved, will it not be a shame, when men shall professe Christianity all their dayes, when they shall heare, and pray, and performe duties, resting in those things, and when they shall come to appeare before the Lord Jesus shall be rejected? *Esay. 45. 16. They shall be ashamed, and also confounded, all of them together, that are makers of Idols, that rest upon any thing beneath Christ, whereas the Lords Israel Ver. 17 shall bee saved with an everlasting salvation, &c. and they that trust in the Lord shall be as Mount Sion, that shall never be removed.* Psalm 125. 1.

4 Lastly, to trust in any thing beneath the Lord Jesus is a cursed, damning sinne, so it is, to those that live and dye in that condition, see *Mat. 7. 22. 23. Many will say in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out Devils, and in thy name done many wonderfull works? and then will he professe to them, I never knew you, depart from me ye that worke iniquity.* O beloved, this will be the sad sentence pronounced against all that shall come before Christ at the last day in their own righteousness, see *Luk. 13. 27. Depart from me ye workers of iniquity, there shall be weeping and gnashing of teeth.*

Use 3 A word of Exhortation, If it be so that Christ bee the alone High-Priest and Peacemaker, between God and man, O how

should

Should this stirre up you souls to looke to Iesus for salvation? doe not mistake me, I shall not see you upon this duty as if it were in your owne power to doe it, it is God that worketh *both to will and to doe of his own good pleasure*, but as a means by which God may come in with power upon thy spirit, working up thy soule about thy selfe to his Son, and to encourage any poor soul to whom God shall bee pleased to come in graciously in his own means.

Note first, God calls thee to looke above and beyond all, to himselfe, in his Sonne, see *Esay 45, 22. Looke unto mee, and be ye saved, all the ends of the earth: and Esay 55. 1. Hee every one that thirsteth, come, buy wine and milke, without money and without price, wherefore will you spend your money for that which is not bread? O beloved, God would not have poore soules, for which Christ dyed, to spend their time for that which is not bread, hee hath given Christ the living bread for that very end and purpose. God hath given his Son a Sacrifice; a peace-offering, for sin, so making reconciliation for the sins of his people, hee hath put in us the word of reconciliation, 2 Cor. 5. 19, 20. Now then we are Ambassadors for Christ (saith the Apostle) as though God did beseech you by us to be reconciled unto him, that is, to receive this reconciliation held forth by Christ in the Word. O beloved, what doe your soules say to*

to this? is reconciliation and peace with God through Jesus Christ worth the owning? is it worth the receiving? men and women consider of it, *Acts 23. 26. Men and brethren children of the stock of Abraham, and whosoever among you feareth the Lord, to you is the word of salvation sent: to whom ever among you God shall give an eye to see it, and a hand to receive it, to you it is sent.*

2 Consider Christ is ready to receive whom ever you come unto him, hee will not put you off, *John 6. 37. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.* O beloved, the Lord is ready to receive sinners, the worst sinners, the greatest of sinners: beleeve it, the Lord never did nor ever will cast forth a poore sinner, that comes to him in truth, that whom the Father draws to him. See the Parable of the Prodigal son, *Luke 15. 20. his Father seeing him afar off, ran and met him and embraced him;* O the readinesse of God, to embrace poore sinners, that come unto him! witness *Mary Magdalen, Saul, Acts 9. Thieves, betrayers and murderers of the Lord of life, Acts 2.* All which manifests the readinesse of God to receive sinners: and beleeve it, he would never invite thee, hee would never give thee a heart willing to come to him, did he not intend willingly to embrace thee.

Exhortation for the Saints: if wee have  
 such a High-Priest, making peace and recon-  
 ciliation for us; O beloved, how should this  
 encourage us to hold fast our profession to the  
 end, this is the use the Apostle in the Epistle to  
 the Hebrewes makes of it, *Chap. 4. 14. Having*  
*such a great High-Priest that is passed in-*  
*to the Heavens, the Sonne of God, let us bold*  
*our profession, or confession, let us hold it*  
*fast, with a strong hand (so the word signifies)*  
*ῥαμεν τῆς ὁμολογίας hold fast your profession,*  
*with a violent or strong hand.* Now there are  
 three things that are almost ready to make a  
 Christian (many times) to throw away his  
 profession. 1 The power and strength of cor-  
 ruption. 2 Inability, and indisposednesse to that  
 which is good. 3 Those hard temptations and  
 trials, that they are lyable unto in their Chri-  
 stian progresse. Against these three diseases will  
 we win from Christ our great High-Priest, re-  
 medies answerable, even to the satisfaction of  
 our soule.

The first is, the power and strength of  
 corruption: this is that which troubles mee, is  
 not poore soule? O thou hast such a body  
 of sinne; such a vile cursed nature, thou art rea-  
 dy to cry out, as the Apostle *Paul, O wretched*  
*that I am, who shall deliver me from this*  
*body of sin?* And as *Esay, Chap. 6. 5. woe is me, I*  
*am undone, I am a man of polluted lips, &c. and*

this

this makes thee almost ready to throw away thy profession.

To this I shall propound a threefold remedy all flowing from a crucified Christ, from Christ as he is our High-Priest.

1 That all the sins of beleivers, were condemned in the flesh of Christ, *Rom. 8. 3.* *rexpiv*, it signifieth the pronouncing of guilt and so of condemnation, upon Christ. Believed, Christ hath borne the guilt and punishment of all thy sins, to whom hee hath given faith his blood; all those lusts and corruptions that so much trouble thee, hee hath borne them. *1 Pet. 1. 24. He bare our sins on his own body in the Crosse, &c.*

2 Hee hath destroyed the power of all finnes; as he is a High-Priest: See *John 3.* *For this cause the Sonne God was manifested that he might destroy the workes of the Devil. Whosoever is borne of God, doth not commit sin; that is, as he is borne of God, he doth sin willingly with his minde: hee can say as Apostle Paul, Rom 7. 17. It is no more I that doe it, but sinne, that is, I (Paul, borne of God) doe not sinne. O here is the power of sinne destroyed! though there is, and will be the sting of corruption. So, *1 John 1. 18. If we say we have no sin, we deceive our selves, and the truth is no truth in us:* Now consider (beloved) not the power of sinne destroyed in thee?*



you not look upon it as thine enemy? Wouldst thou not be rid of it? O that is thy desire; why then be not dismay'd, it is the condition of all the Saints, to have sin raging in them: Christ hath destroyed the power of sin, *it shall not reign over you*, Rom. 6. 14.

3 Christ thy High-Priest will have thee live in, and upon him, out of, and above, thy selfe: therefore he is pleased to let alone in the Saints, *A prick in the flesh, the messenger of Satan to buffet them*: Hee will save thee to catch all from himselfe, Col. 3. 3. *For ye are dead, and your life is hid with Christ in God*: dead to sinne, and dead in your selves; not able to act or doe any thing; but as you are carried by the power of God, *John 15. 5. Without me you can doe nothing*, Christ is, and will be, *and in all* to your soules, Col. 3. 11. If all one in the Saints were subdued, and they made perfect in this life, I mean personally perfect, otherwise they could not live by faith upon another, and so should not bee in a dependency upon Christ: this was *Adams* condition, and he quickly lost it: but it is the wisdom of God, and it is much for our good, to keepe us wayes in a dependency upon himselfe, where our stock remains: for our life, our consolation, our salvation, it is all hid with Christ in God, and therefore it is sure, although wee have not the full enjoyment of it in this world:

world: God keepes his people alwayes in way of beleeving, and so causes them to grow by faith, and when they are made meeke such a way, namely, *perfection*, perfect freedom from all sinne; that is, when Christ change their vile bodies, and give them glorious bodies, then they shall bee made like Christ, but not before; *Phil. 3. 22. John* O consider of it I beseech you (brethren) would faine be glorified in a state of mortall what need of faith then? this is one end where God gives faith unto his people, that they might live comfortably in their patient expectation of what God hath promised, *Heb. 10. 35, 36. Chap. 11. 1. Faith is the evidence of things not seene: not seene with a carnall eye, not enjoyed after a carnall manner, but by faith, and expected by hope, and so comfortably waited for, Esa. 28. 16. He that beleeves maketh not haste, therefore that which you I have to looke to, is this, whether Christ be ours what if there be lust and corruptions in thou hast Christ he is thy life, 1 *John 5. 12. that hath the Son hath life, if thou hast the Son thou hast life, he is thy life, and in him it is to art to live, he it is that is thy fulnesse, thy all, in all.**

The second thing that troubles the Saints is their inabilities to performe duties: thou canst not pray without sinne, thou canst not performe

performe any duty as thou wouldest, and shouldest, thou canst say as the Apostle, *When I would doe good, evill is present*; and for to remedy this consider and be sure of these foure things.

2 That Christ hath done all for thee, so that thou art not to looke to thine owne righteousness, that *righteousnesse that is of the Law*, but the *righteousnesse that is of God through faith*, Phil. 3.9. What doth trouble thee poore soule? O thou canst not pray, that troubles thee. Why, consider first, Christ hath prayed for thee, *Iohn 17.9.* and certainly, *Hee was heard in all things that he prayed for*, his prayer stands effectuell for every beleever to the end of the World.

2 He by his spirit makes intercession in thee, *Rom. 8.26.* with sighes and groans which cannot be expressed.

3 He makes thy prayer acceptable, presented in his name, *Iohn 19 23. Whatsoever ye shall ask the Father in my name, he will give it you*; look upon Christ thou shalt see him performing all righteousness, for thee that art in thy self unrighteous, doing all for thee that canst doe nothing for thy selfe, he hath prayed for thee that canst not pray, nay, he doth still breath in by his spirit into thy soule, sighes, desirings, groanings, (and sometimes) expressions, and then accepts of his owne worke in thee.

4 What-

4 Whatever thy weaknesse is, hee passeth it by and pardons it, see *Micah 7. 18, 19,* *Who is a God like unto thee? that pardons the iniquity, and passeth by the transgression of the remnant of his people: thou mayst thinke God hideth his face from thee, when thou seest thy lusts to bee strong and prevailing, but hee will turn againe, he will have compassion on thee, he will subdue thine iniquities, see the Covenant of grace, that Covenant which Christ hath purchased with his blood, Heb. 10. 29. see Heb. 8. 12. For I will be mercifull to their unrighteousnesse, and their sins, and their unrighteousnesse will I remember no more; thou art affraid thou art so dead so unprofitable, so unlike Christ, that he will not own thee, but be assured, it is a part of the Covenant of grace, in the administration of it, to pardon all thy sins, 1 John 2. 2. If we sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins. Christ is thine advocate to plead thy cause, look to Christ who is thy propitiation, thy peace.*

*Object.* O but I have a cursed wicked nature, there is nothing in it that is good, I cannot pray, nor performe duties, certainly no, Christ hath shewn mercy to mee, and makes a difference betweene mee and the world, he expects something at my hands answerable to his mercy.

*Ans.*

*Ans.* 1 It was the condition of the Apostle *Paul*, *Rom* 7. 18. *I know that in me* (that is in my flesh) *dwelleth no good thing*, thou hast nothing that is good in thee, it is true, no more had the Apostle *Paul*, *When I would doe good evill is present*, &c. thou canst not pray, nor performe that good thou wouldest, no more could the Apostle, *ver. 19. for the good that I would doe, that I do not*, that is, I do it not, as I would doe, free from sin, from corruption, *evill is present*. O this is thy case, I know it is, and this was the case of the Apostle *Paul*, it is my case, and shall bee thine, while thou and I live in this world.

2 I answer, Christ Jesus knew very well before ever hee gave his life and blood for thee, a Sacrifice for sinne, that thou wouldest have a cursed nature, a disposition in thee to that which is evill, even after hee had manifested his love unto thee, hee knew that thou wouldest not bee able to pray or performe any duty without sinne, nay hee never intended it should be otherwist with thee or mee, while wee are in this world, and that is the reason hee gives us such comfortable words to assure us, that those corruptions committed after such, shall be pardoned, *Heb. 8. 12.* for these sinnes are indeed contrary to the holy and pure nature of God, but hee pardons them; and now dost thinke that Christ would give his

life and blood for thee when thou wast an enemy to him, and so reconcile thee to himselfe and Father? and now when hee fin-  
sinne and corruption in thee, inabilities to per-  
forme holy duties, &c. which he knew wee  
bee in thee before, dost thinke hee will now  
reject thee and cast thee off? no, no; hee will  
not cast thee off, doe not thinke it, may know  
that God expected no better of thee, he knew  
that thou wouldest have a vaine, foolish mind  
full of passion, pride, and the like, farther than  
he gave thee power to subdue it, hee knew that  
without him thou canst doe nothing *John 15*.  
O therefore bee not discouraged, looke to  
Lord Jesus thy High-Priest, who hath recon-  
ciled thee when thou wert an enemy, *Rom.*  
*8, 9.* But God commended his love towards  
us in that while we were yet sinners, Christ dyed  
for us: much more now, being justified by his blood,  
we shall be saved from wrath through him, *v.*  
For if when we were enemies, we were reconciled  
to God by the death of his Son, much more being  
reconciled we shall be saved.

3 A third thing that many times troubles  
the Saints, it is those temptations and perfec-  
tions they are lyable to in this world, for the  
name and sake of Christ.

For this I shall propound these three con-  
siderations, as remedies, all flowing from Christ  
our great High-Priest,

1 Confide



I Consider that hee hath made the salvation of every beleever sure, *Esay 55. 3.* The Covenant God makes with his people, is the sure mercy of *David*, *I will make an everlasting Covenant with you, even the sure mercies of David*, that is, of *Christ*: It is sure the Devill may rage, and men may rage, but they shall never bee able to prevaile, *Mat. 16. 18.* *The gates of hell shall not prevaile, &c.* Feare not hell, thy High-Priest hath the keyes of death and hell, there shall not one soule goe in there more then *Christ* thy High-Priest permits, therefore feare not him that can imprison, banish, kill the body, and cannot kill the soule, but feare him that can kill both body and soule: be not affraid to confesse *Christ* before men and devils, they shall never bee able to separate betweene God and thy soule: see the confidence of the *Apottle Paul*, and this was his comfort, and this will bee thy comfort, *Rom. 8. 35, 38, 39.* *Who shall separate us from the love of God? I am per/waded that neither death, nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shal separate us from the love of God, which is in Christ Iesus our Lord:* true it is, afflictions will come, stormes and tempests will arise, but you being founded upon the rock *Christ Iesus* shall stand, see *Mat. 7. 25.*

The rain descended, and the floods came, and the winde blew, and beat upon that house, and fell not, for it was founded upon a rock: a poor weak soule, carried out of it selfe to Christ, built wholly upon him, shall stand, when perhaps some that have seemed to bee far more glorious Professors, building upon the sand, upon duties and professions, shall fall.

2 Consider that Christ thy High-Price hath gone before thee in every condition therefore it follows, *Heb. 4. 15. He was in all points tempted like unto us, yet without sin.* how should the consideration of this help thee through thy temptation: art thou troubled with sin? so was Christ with thy sin, yet himselfe without sinne, he was made sinne for us, that we might be made the righteousness of God in him *2 Cor. 5. 21.* yea, and a curse for sinne too, that thou shalt never be, *Gal. 3. 13.* art thou troubled with the Devill, with temptations, it may be to pride to the world? &c. so was Christ *Mat. 4.* Art persecuted? so was Christ; art contradicted of sinners? so was Christ, *Heb. 12.* art mocked? scottied? set at nought? so was Christ, *John 8. 48, 52.* art accused perhaps for an Incendiary, or perverter of the City, of the Nation? so was Christ, *Luke 23. 2. They began to accuse him saying, we found this fellow perverting the Nation.*

3 Consider that Christ hath not onely gone

before in the Saints sufferings, w hereby hee is sensible and feelingly sensible of all the Saints sufferings, but hee goes with them into their sufferings. Consider, Christ will be as deepe in thy affliction as thy selfe; hee takes all as done to himselfe, *Acts 9. Saul, Saul, why persecutest thou me?* Christ will goe with thee into thy affliction, *Esay 41. 3. When thou passest through the waters I will bee with thee, and through the rivers they shall not overflow thee, when thou walkest through the fire, thou shalt not be burnt:* and *Esay 41. 10. Fear not, for I am with thee, (what to doe? not for nothing) I will strengthen thee, yea, I will helpe thee, yea, I will uphold thee, with the right hand of my righteousness;* and this you see verified, *Dan. 3. 25. Acts 12. 7, 8. & 6. 25,* in all which Christ manifested his gracious presence, both for support and preservation.

*Use 4* Is a word of consolation: beloved, all the Saints consolation flows from the manifestation of Gods love in Christ their High-Priest.

Many are the consolations that issue forth to the Saints from this full fountaine of grace, all received in by faith: a Christians justification which hee receives by faith, it comes in by the blood of CHRIST, *Romans, 5. 9.* Beloved, it is Christ dying, that is a Christians justification, *Romans, 8. 33.* and that is the reason why the Apostle is so carefull to make

knowne a crucified Christ, 1 Cor. 15. 3. Christ dying for sinne, because it was the first truth to be received for a sinners justification: but now beloved (supposing I speake to those that have received this dying Christ as their alone justification) I shall rather passe this first particular, and come to speake of the true effects of this receiving Christ: and all flows from Christ, as our High-Priest.

The first is reconciliation and peace with God: every man and woman that hath indeed received Christ in a way of beleeving, as they are justified; so they have peace with God: this is a truth, the Lord helpe you to see it, *Romans 5. 1. Being justified by faith, we have peace with God, through our Lord Iesus Christ*; and this peace Christ hath made for us, by his blood, *Coloss. 1. 20. and having made peace by the blood of his Crosse, &c.* this is a sweet mercy, a rich grace, for a poore sinful creature, to bee reconciled to, and made one with the God of Heaven: thinke upon it (beloved) is not this a ground of consolation? now God has nothing against thee, to whom hee hath given faith in his Sonne; although it be true, the Devill, hee will have much against thee, the World, that is, the men of the World, will have much against thee, for thy Religion, as once those against *Daniel 6. 10, 11, 12*, nay, thou mayst have much against thy selfe; yet

God hath nothing against thee; hee is at peace with thee, Christ hath made peace for thee: and secondly, thou hast nothing now against God; perhaps when thou wast in a naturall condition, before faith came, thou mightest have some hard thoughts of God, like the evil servant in the Gospell, *Luke 19 20, 21.* thou thoughtest God to be a hard Master: time was perhaps, that thou thoughtest, doe what thou couldest, yet thou shouldest bee damned; but now thou seest that God hath given Christ to doe all for thee, to beare all thy sins, to performe all righteousness, to make true and perfect peace: thou canst say, or at least mayst say it, as the Apostle, *Ephes, 2. 14. He is my peace.* O blessed word! what comfort may this afford your souls: I speake to you beleevers, it is your portion: what ever men may doe unto thee, yet God is thy friend, he is at peace with thee; what ever man or Devill hath against thee, there is nothing in Heaven against thee, a high priviledge for poore Christians; that can looke upon Christ as their peace.

The second spring that flows forth from hence, is joy and conselation, peace is a fruit of justification, joy a fruit of peace, and all flows from Christ our High-Priest the Fountain, received by faith: here lyes the ground of a Christians joy; *Peace with God, Rom. 15 13. The God of hope fill you, with joy and peace*  
F 4 through

through beleeving; through beleeving of what  
 that our peace is made with God through Christ  
 This is the alone ground of joy, I mean  
 in the first place: it is true, that when once  
 soule attains to this, he then shall have cause to  
 rejoyce in every good thing of God, wherein  
 God is honoured, or the Saints benefited, as  
*Acts 15. 3.*

But this is the first fundamentall ground of  
 joy, *Rom. 5. 11.* And not only so, but we also joy  
 in God through our Lord Jesus, by whom we  
 have now received the atonement; when once  
 your souls come to receive the atonement, the  
 peace, that is, Christ who is our peace; then your  
 souls will rejoyce indeed, with joy unspeakable  
 and full of glory, *1 Pet. 1. 8.*

What doth thy soule say to this now? is thy  
 peace made with God? and canst thou not re-  
 joyce? Is God become thy friend, thy true  
 friend, thine everlasting friend, and canst thou  
 not rejoyce? Mee thinks, thy heart should  
 leap for joy. What if thou hast corruption  
 stirring in thee? What if thou art persecuted  
 for the name and sake of Christ? yet rejoyce.  
 See *Luke 6. 22, 23.* Blessed are ye when men  
 shall hate you, and shall separate you from their  
 company, and shall reproach you, and cast out  
 your name as evil, for the Sonne of mans sake,  
 rejoyce in that day, and leap for joy, and this  
 the Apostle Paul doth, *2 Cor. 12. 9, 10.* Most  
 gladly



gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs sake. Mee thinkes your soules should rejoyce in the Lord alwayes, as Phil. 4. 4. Rejoyce in the Lord alwayes, and againe, I say rejoyce, that soule that hath fled to the Lord Jesus who is the alone hope set before us, may have strong consolation, Hebr. 6. 18.

The third ground of consolation is, that the Saints are made Priests to the Lord, and so can now through Christ have accessse with boldnesse to the Throne of Grace: every beleever is made a priest in Christ, and note this by the way, that those that dare attribute that name to themselves, by way of office, it is no lesse then blasphemy against the Lord Jesus, but every beleever is made a spirituall Priest to the Lord, and so the Church, A holy Priest-hood, to offer up acceptable Sacrifice to God by Jesus Christ, not propitiatory Sacrifice, that belonged to Christ alone, but yet acceptable Sacrifice, 1 Pet. 2. 5. Ye also as living stones, are built up a spirituall house, an holy Priest-hood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ. Beloved, there is your priviledge, let it be your comfort that now you are made a holy Priest-hood

unto God, you may come boldly to the Throne of Grace; *Heb. 4. 16. Let us therefore come boldly to the throne of Grace, through that new and living way, which hee hath consecrated for us through the vaile, that is to say, his flesh.* Beloved, is not this a mercy, that God should make way for sinners to come unto his presence, and to have access unto him. *Ephesian 2. 18. Chapter 3. 12.* and that with confidence of acceptance: Now thou mayst go to thy Father, and make all thy wants known unto him, and lay open all thy wrongs before him, as those *Acts 4.* from the 24 to the 30 verse.

The fourth ground of consolation that floweth from Christ thy High-Priest, it is that assurance of enjoying everlasting peace, joy, and glory with himselfe in another world, after the resurrection of the just, there shall bee a freedome from sinne, and a freedome from sorrow: a time will come when there shall bee a deliverance from those miseries, that the best of the Saints are now incident unto. Now beloved, you shall be freed from sinne: O thou hast a body of sinne now, and thou couldst be contented to part with any thing to be rid of sin, why thou shalt be rid of it one day, and thy vile body shall be changed, and made like the glorious body of Christ, *Phil 3. 21. 1 John 3.* Then thou shalt bee rid of the Devill and wicked

ed men, there shall bee no Devill to tempt thee, the accuser of the Brethren shall bee cast downe, there shall be no wicked men to persecute thee; here will bee a glorious deliverance for the Saints, when there shall bee no bad thing in them, no bad person amongst them: hence it is that there shall bee no more death, nor crying nor sorrow, for the former things are passed away, Revel. 21. 4. and they shall not onely be freed of those former things, but they shall professe the same glory with Christ, Col. 3. 4. *When Christ who is our life shall appeare then shall we also appeare with him in glory, and* Rom. 8. 17. *If so bee that wee suffer together with him, that wee may bee glorified together,* and this glory is conferred on the Saints by Christ Jesus, *John: 17. 24. Father I will that they which thou hast given me, may be with me where I am, that they may behold my glory.* Note here, They were given to Christ to the end that he might redeeme them and save them, *John 6. 39.* And secondly, those whom Christ hath redeemed, hee will not leave them till he bring them into his presence, to behold, and to bee made partakers of his glory.

THE



THE  
EXALTATION  
OF  
CHRIST,  
The alone PROPHET OF  
SAINTS.

CHAP. II.



Come in the next place, unto  
the Prophetical office of Christ  
wherein hee is also in the dayes  
of the Gospel to bee exalted. In  
the handling of which, I shall  
first shew you from the Word of life, *That hee*  
*is the Prophet and teacher of his people*, and  
secondly, *that hee is to be exalted in the dayes*  
*of the Gospel, as the alone Teacher of his peo-*  
*ple.*

First, that he is the Prophet and Teacher

his people : now for the better proceeding in the unfolding of this particular unto you, I shall go along comparatively, holding forth the Prophetick office of Christ, by the Prophets under the Law.

Now there were three things ordinary to the Prophets under the Law, *viz. Teaching, working miracles, and foretelling of things to come.*

Now in all these three, Christ answers them, yea, and exceeds them all, for hee himselfe is the substance of all their Propheties, *John 1. 45.*

1 It was the worke of the Prophets to teach the people, so *Moses* a type of Christ; both in respect of Law and Worship, God taught *Israel* by him; so *Esay 1.* throughout: *Jeremy 1. 5, 6, 7. chap. 2.* and all the Prophets. In this Christ hath manifested himselfe wonderfully to bee a Prophet: this part of Christs Prophetickall Office (to wit, as hee is the teacher of his people) may bee considered under these three heads. First, as hee was a teacher of his people, before hee came in the flesh. Secondly, When hee was in the World. Thirdly. Now he is in Heaven.

1 Before hee came in the flesh: Christ, taught them by the Prophets, therefore you have ever the Prophets, in the Old Testament, saying, *The word of the Lord came unto mee,*  
*Ier.*

*Jer. 1. 4 chap. 2. 1. This Peter confirms, 2 Per. 1. 20, 21. For the Prophecie came not in old time by the will of man, but holy men of God, spake as they were inspired by the Holy Spirit: No Scripture is of private interpretation, that men did not speake of their owne private spirits, not that private men (as they call them) may not interpret Scripture, that is no such thing in the Word; but the truth held forth to us in it, is, that holy men that wrote the Scripture, did not speake their owne mindes or their owne fancies, but spake as they were inspired by the Holy Spirit, and hence it is, that upon good grounds, wee receive the Old Testament for Scripture, because it is the Word of God.*

But 2 Christ performed his Prophetical Office when hee was in the World, hee taught personally, *Mat. 5. 12. He teacheth his Disciples in the Mount*, hee teaches a very long Sermon, the longest Sermon wee read of in the Gospell, it continues to the end of the Chapter, *Mat. 13. 1, 2.* you have Christ teaching multitudes in a ship by the Sea shore, we continue his Sermon almost through that Chapter, speaking to them in parables. In *John* you have Christ often teaching, in the third Chapter teaching *Nicodemus*, in *Chap. 5, 6, 7, 8, 9, 10.* almost in every Chapter, you have Christ teaching the Jewes.



3 But beloved in the third place, Christ is still a Prophet to his people now hee is in heaven, which is the principall thing I intend to speake unto. In the handling of which I shall endeavour. First, To prove from Scripture, that Christ is still the Prophet of his people. Secondly, By what rule he teaches his people now hee is in heaven. Thirdly, The manner how he teaches. Fourthly, The matter what hee teaches.

1 That he is a Prophet still to his people now hee is in heaven, hee never fails teaching his people, hee is still powerfully present with his people now hee is in heaven, *Matth. 28. 20.* I will be with you to the end of the world, hence it is that Christ sayth, *John 6. 45.* And they shall bee all taught of God: and Christ When hee ascends promisetht to send the Holy Spirit, what to do to teach his people, *John 14. 26.* But the Comforter, which is the Holy Ghost, whom the Father will send in my name, hee shall teach you all things and bring all things to your remembrance: and this is the new Covenant, the Covenant of Grace, *Heb. 8. 10, 11.* I wil put my Laws into their mindes, and write them upon their hearts, and they shall all know me, from the least to the greatest, for they shall be all taught of the Lord, *Esay 54. 13.* so that you see Christ is still teaching and leading his people as a Prophet in the way he would have them to walke.

The

The second particular propounded, was, what rule Christ teacheth his people now he is in heaven, and that is by his Word: the Word of God is the alone rule by which Christ teacheth his people now he is in heaven, therefore saith, *Iohn 5. 39, Search the Scriptures for them you think to have eternal life, and they they that testifie of me:* and *Esay 8. 20. To the Law and to the testimony: if any speake not, according to this rule, it is, because there is no morning in them.*

*Object.* but some may say, this was before Christs ascension into heaven.

*Ans.* True, but the same rule holds still, see it confirmed after Christs ascension. *Gal. 6. 6. Hee that walketh according to this rule, peace shall bee upon him, and upon the Israell God.* Marke it, hee that walketh according to this rule, peace shall be upon him, &c. Now first, The Word of God is the rule of a Christians life, and secondly, they are so walk according to it, see *2 Pet. 1. 18, 20. Wee have also a more sure word of Prophecie, whereunto you doe well, that yee take heed, as unto a light that shineth in a darke place, &c.* A sure word of Prophecie, that is the Scriptures, and in ver. 20, hee confirms the Scriptures for the end, *Know this, that no Prophecie of the Scripture is of any private interpretation, but men of God spake as they were moved by*

*Holy Spirit*: now the Scripture being a *sure word of truth*, It is that which ought to bee the rule of the Saints in all their actions, and beleeve it, Christ never teacheth contrary to this Scripture. If this bee a truth, how may this reprove two sorts of people? First, those that cast of Scripture, and refuse to walke according to it, under a pretence of being lead by the Spirit, and so above Scripture, refusing to receive the Scripture, as the rule by which Christ teacheth, looking upon the Scripture as nothing to them.

It is a very sad thing, that men professing Godlinesse, should fall into such absurdities, in receiving such principles as are destructive to the very power and being of godlines, how can a man walke if hee have no rule? how can a man worke without his compasse, his Rule: he knows not when hee is in, or when hee is out, so it must needs be with those that cast off Scripture, they cannot know when they walke according to the minde of God, or when they doe not.

*Objection*, Christ hath promised, to write his *Laws in the hearts of his people*, and that they shall bee all taught of God, and that hee would send his Spirit, which should teach them all things. Ergo, For those thus taught of God, it is too legall for them, to walke by Scripture.

G

Answer

*Answer,* First, Those that deny some Scripture, must by the same ground, deny all: and if one Scripture bee not a truth to mee, and to bee received in any practice, how can I judge of the truth of another: and the truth is, that those, that will beleeve but that Scripture which they have a minde to beleeve (rejecting the rest) doe not rightly beleeve any: there is the same ground to believe all, as to believe one,  
 2 *Pet.* 1. 20, 21.

2 I answer, If you doe indeed beleeve these Scriptures to bee a truth, I make no question, but you wil anon believe the truth of the whole Scripture, these being opened in comparing them with other Scriptures.

First, *Christ promising to send his Spirit.* &c. I answer, that it was a particular promise made to the Apostles most principally; and in some measure, to all the Saints. Two things here mentioned in this Scripture, are most principally to the Apostles.

The first that is mentioned, is, *Hee shall bring all things to your remembrance, whatsoever I have said unto you:* Note, the Disciples of Christ were with him, saw his miracles, heard his word; but now when Christ is gone to heaven, hee will send his Spirit, which shall bring all things that Christ spake or did, (necessary to bee remembered for our information and consolation) to the  
 remembrance

remembrance: that they might leave it upon record to future Generations; and this promise of the spirit properly belongs to the Disciples of Christ, who were both eye, and ear witnesses of all hee did or spake; and this may confirme us admirably in the truth of the Gospel, it was you see, written by the immediate inspiration of that Spirit of promise, bringing it to the remembrance of those that wrote it, and by no meanes serves to destroy the rest of the Scriptures.

The second thing promised is, *That it shall teach them all things*: Note, here also an admirable word, Christ tells his Disciples: that that spirit, hee would send them, should teach them all things, that is, all things that God intended to make knowne to man, for their rule and direction in this life: and this without question, Christ who is truth it selfe, made good to his Disciples. Therefore I hope this shall both not serve to destroy Scripture, but to confirme it abundantly: for if Christ did (as without question it is blasphemy to say hee did not) teach his Disciples all things, then are the rules prescribed by the Apostles in their epistles true, and perfect rules; and you, and I, is so bound in duty, as wee will approve our selves Christians, to submit unto them, to receive them, as the holy, *promised truths* of the God.

*Object.* But Christ makes this promise not onely to the Disciples, but to all the Saints also for all Scripture is written for our learning &c.

*Ans.* True, but in the first place it is to the Disciples, that they might leave us a perfect pattern from himselfe, and in this there is much comfort for the Saints, that wee have in the Scripture, *truth and all truth*, needfull for a Christian to know: and secondly, this promise is made good to all the Saints in its measure, God gives them his spirit to understand the Scriptures, and therefore it is, that the Apostle sayth, *2 Tim. 3. 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, and thoroughly furnished unto all good workes.* Note, it is the Scripture that thorowly furnishes or perfects the man of God to every good worke: and wee are to be built upon the Apostles and Prophets; this is, the Doctrine, the truth, laid downe by the Apostles and Prophets, Christ himselfe being the chief-corner stone, Ephes. 2. 20.

And for the second Scripture, that God has promised to write his laws in the hearts of his people, and they shall be all taught of God, &c. It is true, God makes this promise good, he writes his Law in the heart; where hee ordi-

com



comes in a way of grace : that is, hee puts his spirit in them, makes them freely willing to walke according to the rule of Scripture, for the Spirit and the word, doe answer each other. If any man will say hee hath received the spirit of Christ, and refuses to walke according to the rules of Christ, *he is a lyar, John 2.4,5,6. and the truth is not in him.*

It is true also, God teaches all his people, *they are all taught of God* : but how? God doth teach, and lead into all truth, by the rule of Scripture; therefore Christ sayth in his prayer, 1 John 17. 17. *sanctifie them through the truth, thy Word is truth* : see then what a sweet harmony is held forth in all the Scriptures; *the Spirits teaching and leading*; it is still according to the Scriptures. The spirit of Christ, where it is, leades into truth, and that truth is contained in Scripture. Now for any man to say, hee hath the Spirit of Christ, and yet cast away Scripture, or for any man to say, he hath the spirit of Christ, and walke not according to Scripture, I must give him leave to say it; but he must give me leave not to beleeve him: and also to tell him, that it is a diabolically lying spirit, that casts away Scripture, if any man speake not according to this rule, it is because *there is no truth in him, Esay 8. 20.*

A second sort of people that are here to be reprov'd,

reproved, are those that pretend to be all for the Scripture, and yet walke not up according to the rules of Scripture: without question, those whom Christ teacheth, hee teacheth to walke according to the rules that he prescribes them.

Of these there are two sorts. 1 Those that do not rightly divide between *Law* and *Gospel*, betweene *Legall Rules*, and *Gospel Rules*. 2 Those that instead of following the rules of Christ, follow the rules and inventions of men; that wait for what men will prescribe, resolving to make that their rule.

First, those that doe not rightly divide betweene *Law* and *Gospel*. And of these there are both Ministers and People, not rightly dividing the Word of Truth, as the Apostle exhorteth Timothy, 1 Pet. 2. 15. And this is ignorance which remainys to this day, upon the hearts of many, whom I question not for their godlinesse, and honesty; yet God hath not taught them to this day, that cleere difference between Law and Gospel: and the ignorance of these men consists principally under these five heads. 1 In not understanding the difference between Gospel Churches and the Church of the Jews. 2 Gospel Ordinances and the Ordinances of the Jews. 3 Gospel Priviledges and the Priviledges of the Jews. 4 The difference between Gospel Ministers and the Mi-

*nisters*

nisters of the Law. 5 The difference between the Gospel and the Legall Covenant.

1 The Church of the Jews, before, and the Church of Christ under the Gospel: some say, the Church of the Jews was a type of the Church of the Gospel, both Jew and Gentile: and hence doe draw this conclusion, *That as the Church of the Jews was National, so the Churches of the Gentiles under the Gospel must bee Nationall*: and that it is the duty of the civill Magistrate, to compell all in the Nation to the Christian Religion: now here lies the mistake; 1 It is true, the Church of the Jews was typicall, the body of the Jews being the naturall seed of Abraham, and so all that was of Abrahams posterity, were born members of the Church: the Church of Christ under the Gospell, are the spirituall seed, the seed according to the promise, *Romans 2. 29. Hee is a Jew which is one inwardly, Chap. 4 16.* none are to bee looked upon as the sonnes of Abraham by naturall generation, as they are borne of the bodies of beleevers under the Gospel: see a cleere Scripture, *Gallat. 3. 26, 29. Yee are all the children of God by faith in Christ Jesus, and if yee bee Christs, then are yee Abrahams seed, and heirs according to the promise.* Observe it, you must first bee Christs, before you are Abrahams seed, not Abrahams seed as soone as you are

born, it is by faith that yee are manifested to be Christs, and being thus manifested by faith, then they are *Abrahams seed according to the promise*: *Abrahams* promised seed are only believers, such as are indeed Christs. It is true, some may professe faith in hypocrisie, of whom we having no ground to the contrary are bound to receive, but none are indeed *Abrahams seed*, but they that are Christs.

2 The Kingly power put in *Israel* after the flesh, was a Type of the kingly power of Christ, ruling in and over his spirituall *Israell*: Their compelling or laying those that would not submit to that government, holding forth that power Christ hath left in his Church, spiritually to slay those that walke inordinately in any Church of Christ, according to that Scripture, *Luke 19. 27. As for those mine enemies that would not that I should reigne over them, bring them hither, and slay them before me.* It is true, this shall perfectly be fulfilled at Christs second comming, but in its measure it is, or ought to bee fulfilled of every true Church of Christ, according to *Acts 3. 23. Whosoever will not heare, that is, submit, to the Prophet, shall be cut off from amongst the people,* that is, cut off by excommunication, as a dead and withered branch: this is the first ground of mistake between Church and Church.

The second is betweene Ordinance and Ordinance: they judge baptism to be one with that Circumcision, and therefore is to bee administered upon Infants, as well as circumcision, and this is the ground of much confusion at this very day.

Now for the clearing of this argument, I will lay downe these grounds.

1 That the Scripture no where sayth it, that Baptisme is one with Circumcision, therefore it may bee a delusion: nay, to say what the Scripture saith not, is but a meere fancie, and invention of man: Now there is but one Scripture that is mentioned for this purpose by those that stand most strongly in this opinion, and that is, *Col. 2. 11, 12.* mentioning Circumcision, that, to wit, *that Circumcision, made without hands, in v. 11. sayth v. 12. being buried with him in Baptisme*; here say they, the Apostle sayth, Baptisme is come in the roome of circumcision: judge your selves, whether there bee ever such a word in the text, whether it bee not a meere forged and forced interpretation: but say they, the Apostle is here perswading the *Collossians* from Circumcision, and therefore mentions Baptisme, as come in the roome of it. I answer, this also forged, for the Apostle doth not in any measure taxe the *Collossians* with this errour of holding Circumcision, throughout his Epistle, only

only in the 11. ver. he saith, *they are circumcised with the circumcision made without hands*, holding forth unto them, what they have in Christ, namely, *righteousnesse through the circumcision*, that is, the righteousness of Christ, for Christ being circumcised, performed all that righteousness that circumcision required. This is the first ground. The scripture no where saith that baptism is one with circumcision.

2 The ground why baptism is not one with circumcision, is, because the rule for baptism under the new Testament, is not the same with the rule for circumcision under the Law. The rule for circumcision was, that every male childe of the naturall seede of *Abraham*, was to bee circumcised the eight day, the rule for baptism under the Gospel, is, that whosoever beleeveeth, man or woman, Jew or Gentile, shall be baptized, *Marke 16. 17. Mat. 28. 19, Act. 8. 12*. Both men and women hearing and beleeving, were baptized, so that the command for circumcision and baptism are in no case agree, the one is for males onely, the other for beleevers both men and women.

3 Circumcision hath its authority in cutting things, as namely. 1 In the circumcision of the heart, the cutting off of sin, lust and corruption, it is called in the fore-mentioned Scripture, *the circumcision made without hands*, *Col. 2. 11*. see also, *Rom. 2. 29*. Circumcision is the



the heart in the spirit, and not in the letter, this  
 as the type of circumcision. And 2 it typed  
 worth Christ his fulfilling the righteousness of  
 the Law, to which circumcision had a rela-  
 tion, *Rom. 2. 25.* and so of the Christians free-  
 come by Christ, *Col. 2. 11. We are circumcised*  
*With the circumcision made without hands,* in  
 the cutting of the body of the sins of the flesh, by  
 the circumcision of Christ, Note, it is by the  
 circumcision of Christ, that is, by that righteous-  
 ness: Christ being circumcised, and so bound  
 over to fulfill the Law, hath performed for us  
 (namely) who beleeve.

4 Baptisme hath no where those titles given  
 unto it which circumcision hath, as namely,  
 Covenant, *Gen 17. 10.* A Seale to *Abraham,*  
*Rom. 4. 11.* Baptisme is no where called a seale,  
 neither doe I read of any seale to the beleever,  
 but the Spirit of God, although it is true, this  
 of baptisme hath (though for all that I know)  
 so roundlesly been called a seale: Yet it is true,  
 the Spirit of God in it, may convey comfort to  
 the souls of the Saints, as in other Ordinances.

5 Baptisme and circumcision differ in the  
 thing in selfe, the one being the cutting off the  
 foreskin of the flesh, onely of the males, the o-  
 ther the dipping in or under water, of believers,  
 men or women, *In the name of the Father, Son,*  
*and Holy Ghost.*

6 They differ in the ends, the end of circum-  
 cision

cision was, 1 To confirm to *Abraham* and his posterity, that Christ should come of the seed, therefore it was annexed unto that promise, *Gen. 17.* No such thing in baptism, it holds forth Christ coming, *washing away sins of believers in his blood, Act. 22. 16.*

2 To type forth Christ who being circumcised, was to perform perfect obedience for his elect, and so bring in everlasting spiritual circumcision, that is righteousness: but baptism holds forth a conformity in the believer to Christ in his suffering, in his death, and burial. *Rom. 6. 4, 5, 6.*

7 Circumcision was no type of baptism, because baptism is but a type it self: Now for a type to type forth another, I conceive is absurd, for Christ was the substance of all types and therefore of this.

8. Lastly, Circumcision was no type of baptism, for they were both on foot many years together, all the time Christ preached in the world, if baptism was the substance of circumcision, then when the substance is come, the type should have been abolished.

*Object.* But if it be objected that baptism came in the roome of circumcision, because circumcision was the means by which the Jews were admitted into the Church, and so is baptism to us.

*I answer,* I suppose baptism is not com

in the room of it, proved, first it is true baptism is that which gives visible admittance after the manifestation of faith into the Church of Christ, *Acts 2. 41.* *As many as gladly received the word, were baptized and added*, but circumcision did not admit the Jews into the Church, for they were borne members of that Church, and circumcised be- come members: note this, if circumcision gave admittance to the Jews into the Church before, then they were no members before they were circumcised, and then the Jewes when they came over *Jordan*, into the land of *Canaan*, were no Church of God, for there was none circumcised but *Joshua* and *Caleb*, as you may see; *Josh. 5. 2.* where circumcision was renewed; but it was an Ordinance God required of the children of Israel meerly ceremonial and typicall, as all the rest of the Jewes Ordinances were; thus you see what a great mistake here lies in the not rightly dividing between Ordinance and Ordinance.

Yet lastly, Suppose baptism were put in the room of circumcision, it gives Christ but so much honour, as to tell you who shall be baptized, and the manner how it shall be done, and so the controversie will be soon ended.

A third ground of mens ignorance is, in not understanding the difference between the Jewes priviledges, and the priviledges of the Gospel: hence

hence it is that men are ready to argue for Gospell priviledges, ô say they, it was the *Jewes* priviledge, that their children should be circumcised, and is the Gospell straiter? have not Christians more priviledge under the Gospell than the Jews under the Law? is there not more liberty, grace and glory under the Gospell than under the Law? why then should not the Infants of beleevers be baptized, as well as *Abraham*'s naturall seed circumcised?

*Ans.* It is true, there is indeed more liberty, grace and glory, under the Gospell than under the Law, but wee are to understand what the Christians priviledge is: the Jews priviledge would bee a Christians bondage: this you say was the *Jewes* priviledge; that their children were to be circumcised: it was such priviledge as bindes them over to the whole Law, *Rom. 25. Gal. 5. 3.* but perhaps you will say, *What advantage then had the Jews; and what profit there in circumcision?* *Rom. 3. 1.* that is, *what benefit then had the Jews by circumcision* see yet the second, much every way, chiefly because *unto them were committed the Oracles of God* the Oracles, that is; the Ordinances of God was amongst them, namely, circumcision, and worship, &c. wherein Christ was typed forth to those which had faith, the World being without those Ordinances wherein Christ was then pre-figured.

*Quest.* But what are our priviledges under the Gospel?

*Ans.* Wee have the substance, they had but the shadow: wee have Christ indeed, as a Church of Christ, they had but the Type, wee have the righteousnessse typed forth to them in circumcision: they had the Oracles of God amongst them, these were priviledges unto them, yet indeed were held under much bondage by those Oracles, the Law ever ready to condemn them, our priviledge is, that Christ hath set us at liberty from these priviledges, which would bee to us indeed yokes of bondage, *Gal. 5.1.* And hee hath made the Law, a Law of liberty, to the Saints, that they may receive in that Law, from which they are set at liberty by Christ.

In a word, there is never a priviledge that can be mentioned that the Jew enjoyes, but would be a Christians bondage.

The Christians priviledges under the Gospel, they are all spirituall, and so are their Ordinances, *Phil. 3.3.* *We are the circumcision that worship God in the Spirit, and rejoyce in Christ Jesus, having no confidence in the flesh.* So that in a word the Christians priviledge is, that they have received Christ the summe of all the Jewes priviledges, ceremonies and sacrifices, all in Christ, which the Christian onely by faith enjoys.

Tell

Tell mee, what priviledge it is for a poor Infant to have a little water sprinkled upon him? will it conferre grace, or will it not? will it regenerate, as you have been taught? O Ignorance! the Lord cause it to vanish: O the Infant, if elected, make any use of this Ordinance, or receive any thing held forth in it, in the eye of faith? nay, he cannot: faith is required in those that participate of Gospell Ordinances, and indeed, men and women are to bee baptized, because they are regenerate, not to regenerate them.

God owned the Jewes under a covenant of works, and so indeed (for the most part of them) they were but a carnall people: and they had carnall, typicall Ordinances, and a worldly Sanctuary, *Heb. 9. 1, 2.* but God owning his Church under the Gospell, in a covenant of grace *Acts 20. 28. Heb. 8. 10, 11.* hath given us more spirituall Ordinances, and these Ordinances, are alwayes presented to the eye of faith, in those that receive it: our priviledge is that wee are freed from the covenant of works and bondage, under which the Jewes were held, *Gal. 5. 1, 2, 3. v. 13.* and so being freed from that covenant, *Heb. 8. 7, 8.* are freed also from those carnall, and legall Ordinances, from all fleshly and carnall priviledges, in the spirituall enjoyment of the substance of all, Christ Jesus who is our light and life; our all, in all



of life by Christ, preached in the Gospel, and this is the worke of Christ, *Heb. 12.2. the gifts of Christ, Ephes. 2.8.*

*Quest.* What is that Gospel-faith Christ teacheth to his people?

*Answ.* It is a beleeving of that record God hath given concerning his Sonne, with a depending upon him for justification and life.

1 It is a beleeving of the report God hath given concerning his Sonne, that is, that hee is the Sonne of God, *Mat. 3.17. the Son of man, God and man, Rom. 1.3.4. Col. 2.9. That hee is a mighty God, the everlasting Father, the Prince of peace, Eley 9.6. That hee came into the world to save sinners, 1 Tim. 1.15. To save them from their sinnes, Mat. 1.23. and from all their enemies, Luke 1.17. This is the record God hath in Scripture given, concerning his Sonne, and faith is required to beleeve it, John 1.10. Hee that beleeueth on the Sonne of God hath the witnesse in himselfe, hee that beleeueth on God, hath made him a lyar, because he beleeved not the record God gave of his Son, that he should beleeve that he is the Christ, the Anointed Son of God, and fitted for the worke to save sinners, ver. 1. With ver. 11. This is the record, that God hath given to us eternall life, and this life is in his Son.*

2 Faith is a dependency upon this Christ  
I for

for life, flowing from a sensible apprehending of all that fulnesse that is in him, *John 6. 68*. When many Disciples went from Christ Jesus said to the twelve, *Will yee also goe away*. Simon Peter answered and said Lord, to whom shall we goe? thou hast the words of eternal life: we beleeve and are sure that thou art the Christ, the Son of the living God, marke, here the Apostles saith. *Wee beleeve thou art the Christ, thou hast the words of eternal life, therefore, whether shall wee goe but to thee? If we forsake thee, yet wee cannot, whether shall we goe?* Here is faith, when a soule beleeves indeed Jesus to bee the Christ, the Sonne of the living God, and there leaves it selfe, in no way or means else in the world of help but sticks close to the Lord Jesus in a way of dependency: and this none can doe, but by the power of God, see *Mat. 16. 17* *Jesus answered and said unto him, blessed art thou Simon, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven, and none can call Jesus the Lord but by the holy Spirit,* *1 Cor. 12. 3.*

Now the fruit of this faith is Obedience where ever Christ works this faith, it produceth obedience, *Rom. 1. 5*. *By whom wee have received Grace and Apostleship, to the obedience of Faith,* so is the word in the Greeke, Faith is a working grace, it is not idle which

it is, it worketh by love, Gal. 5. 6. Circumcision  
availeth not, nor uncircumcision, but faith which  
worketh by love, Christ is ever teaching a be-  
leever, and hee receives this teaching by faith  
which worketh by love, and constraineth the  
soul in whom it is, to submit unto the teachings  
of Christ, which still is according to Scripture,  
as you have heard.

*Quest.* What doth Christ teach a beleever  
after he hath given him faith?

*Ans.* Christ teacheth many things to his  
Disciples which they receive by faith, and  
they may bee called (in some sort) the  
fruits of faith, because by faith wee receive  
them, and submit unto them, but they are  
indeed the fruits of the spirit, which Christ  
our Prophet giveth to his people, Gala-  
thians 5. 22. but I shall confine my selfe in the  
discovery of the teachings of CHRIST to  
the Saints under three heads; The first is *Selfe*  
*deniall*, 2 *Universall obedience*, 3 *To live by*  
*faith*.

The first is *selfe deniall*, and this Christ  
teacheth in the first place, where hee comes,  
(I mean) to a beleever, for *selfe deniall* is a  
fruit of faith: how can a man deny himselfe  
till hee sees something out of himselfe wor-  
thy of his love? See Christ teacheth this les-  
son, Luke 9. 23. *If any man will bee my Disci-  
ple, let him deny himselfe, and take up the*  
*cross*

*croffe and follow mee.* Christ teacheth his Disciples to deny whatsoever is of flesh, in the creature: Now there are ten things in selfe, which Christ teacheth his in some measure to deny, and to lay all downe at his feet.

There is; 1 *Self sinfull.* 2 *Self righteous.* 3 *Self wisdom.* 4 *Self glorying and boasting.* 5 *Self profit.* 6 *Self pleasure.* 7 *Self love.* 8 *Self will.* 9 *Self strength, and Self sufficiency.* 10 *Self ends.*

First, *Selfe sinfull or sinfull selfe*: now it is true, that it is in it selfe all very sinfull: whatsoever is of *selfe*, is sinfull. But for the more cleare opening of this grace of *selfe denyall*, I branch it forth under these heads, the first is *sinfull selfe*; where Christ is, he teacheth men thus to deny themselves: they cannot sin willingly, see 1 *John* 3.2. *Whosoever is borne of God doth not commit sinne, for his seed remaineth in him, and he cannot sinne*, that is, he cannot sin with a minde to sin: hee denies his sin, he loves not his sinne, therefore he is able to say, *It is no more I, that doe it, but sin that dwelleth in me*, as the Apostle. *Rom.* 7. 17. and therefore he is ever at enmity with his sin, and lusts; he grace of God teaching him to deny them: *Titus* 2. 11, 12. *For the grace of God that bringeth salvation to all men, hath appeared, teaching us, that denying ungodliness, and worldly*

worldly lusts, we should live soberly and righteously, and godly, in this present world. The grace of God manifested in the Gospel, teacheth men that rightly receive it, to deny themselves, to deny all ungodlinesse, and worldly lusts: Beleeve it, this is the grace of the Gospel, it is not as some pretend, a Gospel of liberty to sin, but such grace as teacheth men to deny sinne: who ever he be that takes liberty in sinne, under a pretence of grace, certainly, it is not that grace that brings salvation, that teacheth men to deny ungodlinesse, and sinfull lusts, that teacheth them to live soberly in respect of themselves, righteously towards men, and godlily toward God.

This is the effect of the grace of the Gospel: *Saul* a persecutor, shall be so no more; *Zacharias* an oppressor, shall bee so no more: It makes a separation between a man and his lusts, and between man and his sinfull courses, as *Iob* 40. 4, 5. *Behold, I am vile, and what shall I answer thee? I will lay my hands upon my mouth, once have I spoken, but I will not answer; yea twice, but I will proceed no further.* So when once the grace of the Gospell comes, then it makes a man lay downe all sinne and lust, what ever it be, as *Saul Acts* 9. 4, 5. *once have I spoken, but I will proceed no further; perhaps once I have been a persecutor, yea twice, but I will proceed no further: once*

I have been light, vain, prodigall, walking unbecoming the Gospel of Christ, yea twice, but I will proceed no further: this grace teacheth men to deny ungodlinesse.

2 There is *Righteous Selfe*, that is, in selfe apprehension, though it is true, none can doe good, and the best actions out of Christ, are but filchinesse, yet such a disposition there is in Nature, that is ever apt to have high thoughts of it self, they that know any thing know it.

But when Christ commeth, he teacheth men to deny it, to cast off all their owne righteousness, as filchinesse: See *Paul* who was (indeed) full of self-righteousnesse before his conversion (as himselfe confesseth) *Philip. 3. 5, 6. He was circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrewes, and touching the Law a Pharisee, concerning zeale persecuting the Church, touching the righteousness which is in the Law blamelesse.* Here was a righteous soule, who would thinke now this man should have any need of a Christ? But follow him a little, and see the change, all this must be denied, cast off, and rejected, as a thing of naught, as filthy polluted things. See *vers. 7, 8, 9. But what things were gain to me, those I counted losse for Christ, that is, those things that I once esteemed gaine, all the*

confr



confidence that I had in the flesh, I see they were all nothing. I was content to lose them all for Christ, Yea doubtlesse, and I account all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, (that is, all that was mine owne) and doe count them dung that I may win CHRIST. Beloved, here is selfe-deniall in a wonderfull measure, to account all your own Righteousnesse but as dung or filthinesse, that you may win Christ, and be found in him, not having mine owne righteousness, which is of the Law. (the Apostle exclaims that, casts it away) but that which is through the Faith of Christ the righteousness which is of God by faith. Here is a denying of Righteous Selfe, a rejecting of all his owne righteousness as nothing; nay, as very filthinesse: And believe it, where Christ comes in some measure, he teacheth this lesson. I confesse this is a very hard Lesson, flesh and blood cannot attaine it: Herein lies the great mystery of the Gospel, which appears to flesh and blood to be the greatest folly: for a man to deny himselfe, his duties, prayers, best actions, cast them downe at the feet of Christ, as dung and drosse. Oh it is a hard Lesson, yet such a Lesson as the Saints must learn, yea and do learn it, in some measure from Christ. See *Mat. 25. 37.*

The righteous shall say, Lord, when saw we thee hungry, and fed thee; or thirsty, and gave thee drinke? Note it, The Saints disown all that ever they have done, they take no notice of it, they doe not remember it. It was not that whereon they built their consolation, they looked to the righteousness of Christ, and there they lay their salvation: And now again, Christ remembers the good workes of the Saints, when they doe not remember themselves. Oh it is a sweet thing to be above these things, then Christ will remember them: but when men live upon these things, and come to remember duties as a ground of comfort, then Christ will not remember them. See *Matth. 22, 23.* Christ will professe, *I never knew you.* Now the want of this grace in this particular, it occasions two evils, the first and best of them is, and that even to the Saints, it deprives them of much comfort, and spirituall peace: the poore Soule looking upon its duties, seeing the weaknesse, the imperfection of them, he is troubled and complains, and doubts, and questions its condition, and all for want of selfe-deniall, that is, not looking for any thing in those duties. I dare say, that the Saints duties kills them in their owne apprehensions, more then any other of their sinnes: but if the Lord help you to deny your selves, that is,

not

not to expect any thing in duty, but lay it down at the feet of Christ, and so live upon Christ your All in All, you shall finde abundance of influence of grace, and new manifestations of love; and in your duties you shall have more fellowship and communion with God, then ever; it is your expectation of comfort in your own righteousness, that deprives you of it: and just it is that it should be so, nay it is a mercy that it is so: for if God should give thee thy desire in duties. thou wouldest then live upon them, and undoe thy selfe for ever.

The second evill that flowes from hence, is, that men doe indeed destroy themselves by this meanes: that is, that it is an instrumentall meanes by which they destroy themselves, as all men are destroyed by some meanes, and that is sinne, and by this sinne selfe-righteous men destroy themselves: men living and dying, trusting upon their duties, destroy themselves: and this is that which makes men spiritually proud, lifts up men when they have least cause, when they live upon their own righteousness: but Christ teacheth his to deny themselves.

3 There is *selfe-wisdom* in every man and woman naturally; and this Christ teacheth his to deny also: men are naturally too wise for Christ, so were the Grecians, 1 Cor. 1. 22.

The

*The Greekes seek after wisdom.* There is great deale of carnall earthly wisdom, that naturally dwels in men, and this wisdom comity against God; and Gods wisdom appeares foolishnesse unto it. See what the Apostle saith, *1 Cor. 3. 18. If any man among you seemeth to be wise, let him become a foole that he may be wise; for the wisdom of the world is foolishnesse with God.* Here is an exhortation for a Church to take heed of selfe-wisdom: you and I have need to learn this wisdom: the Lord helpe us in it to see our selves fooles. See who is the right foole, *Prov. 28. 26. Who so trusteth in his own heart, is a foole.* The readiest way to attain wisdom, is to lay all our own wisdom down at the feet of Christs: the Apostle *Paul* had abundance of humane wisdom and learning, yet he abases himselfe, he accounts all, not onely his righteousness, but wisdom also, but dung and drosse, all less in comparison of the excellencie of the knowledge of *Christ Jesus*. This is true wisdom: indeed, truly to know God in Christ, this is that wisdom which is from above, that bringeth life eternall with it, *John 17. 3.* I beseech you consider of it: Hath Christ taught your soules this lesson? Is your wisdom Heaven-borne wisdom? or is it earthly? it is your own wisdom, *James 2. 13, 14 15. Who is a wise man, enlarged with knowledge amongst you?*

is  
th  
e  
ap  
P  
7  
sh  
ld  
tio  
m  
m  
ole  
w  
re  
ou  
w  
he  
bu  
le  
som  
lon  
is  
in  
a  
you  
oul  
om  
w  
m  
? lo  
his

in shew out of a good conversation his workes  
with meeknesse of wisdom: but if yee have bit-  
ter envying, and strife in your hearts, glory not,  
ne not against the truth, this wisdom descendeth  
not from above; but see, ver. 19. The wisdom  
that is from above, it is first pure, peaceable,  
gentle, easie to be intreated, full of mercie and  
good fruits: it is all heavenly, like him whose  
it is: but mans wisdom is all earthly, sinfull,  
and devillish, which Christ teacheth his in some  
measure to deny.

4. There is naturally in every man, *selfe  
boasting*, and *selfe glorying* in the creatures  
own wisdom, and apprehended self excel-  
lency: but where Christ teaches, hee gives  
power against this cursed fruit of the flesh, in  
some measure, there is a disposition of nature  
even in the Saints, to be exalted, and that a-  
bove measure, not onely in their own perso-  
nall excellency, but in those graces received  
from Christ. The Apostle *Paul* was sensible of  
both, in 1 Cor. 9. 27. where the Apostle saith,  
*he beats down his body*, &c. There was a life-  
ing up, and the Apostle was sensible of it: he  
found that in him, that which was enough  
(had not God let him see it, and helped him in  
it, as he apprehended, notwithstanding his  
preaching to others) to make him a cast away,  
so also, 2 Cor. 12. 7. *Lest I should be exalted  
above measure, through the abundance of re-  
velations,*

*velations, the Lord sent a prick in the flesh, the messenger of Satan to buffet me: that was to pull him downe, that he might not be exalted in himselfe: there is in every childe of God a naturall disposition to spirituall pride. He that knows any thing knowes it: The Lord teach you, and I, to search our owne hearts in this particular, and give us power against it, see 2 Cor. 6. 1. Having such promises, let us cleanse our selves from all filchings of flesh and spirit, &c. This is the filchings of spirit that the Saints are lyable unto: therefore we have little cause to glory in any thing, except in Christ Jesus; What hast thou (saith the Apostle) that thou hast not received? if thou hast received it, why dost thou yet boast? 1 Cor. 4. 7. therefore (the Prophet saith,) Let not the wiseman glory in his wisdom, nor the strong man in his strength, but let him that glorieth glory in this, that he understandeth and knoweth the Lord.*

*It is the exhortation of Christ to his disciples, Luke 10. 22. Rejoyce not that the Devils are made subject to you, but rejoyce rather that your names are written in Heaven: and for this lesson, the Apostle Paul learned, and every Christian in some measure must learn, Gal. 6. 14. God forbid that I should glory in any thing, save in the crosse of our Lord Jesus Christ, by whom the world is crucified and*



me, and I unto the world.

5. There is *selfe profite*, which every man naturally is apt to looke after. O how hard is it for a poore creature to deny himselfe? How hard is it for a rich man (sayth Christ) to enter into the kingdome of Heaven? The World is a common bait, wherewith the Devill inticed man to sinne, as Judas, Ananias, and Saphyra, *Act. 5*. Nay, Christ, himselfe is tempted upon with this temptation, *Mat. 4*. Oh how profit, the love of money, it is the root of all evill.

But when Christ comes teaching effectually, he teacheth the soule to deny it selfe, to look upon the world as a very empty thing: and gives power to overcome the world. *Whoever is born of God overcometh the world*, and this is the victory that overcometh the world, even our faith, *1 John 5. 4*. Now the soul understands that it is his duty, not to look *onely on his things*, but every one on the things of another. *Phil. 3. 4*. Now he hath learned to sympathize with the body, and every member, hee looks not upon himselfe at a distance from the meanest member, making himselfe equall to every one of the lower sort.

6. There is *selfe pleasure* also, and this of all sorts.

1. In delighting in pleasures, of these the Apostle speaks of *2 Tim. 3. 4*. They shall be lovers

lovers of pleasure more then lovers of God. Beloved, it is much unbecoming Christians to be lovers of pleasure, see 1 Tim. 5. 6. *See that liveth in pleasure, or see that liveth delicately, is dead while she liveth.* Now beloved, Christ takes of his people from these pleasures, by presenting better pleasures to them, hee makes them *drink of the river of his pleasures, Psalme, 36. 8.* So that the Saints are not without pleasures spiritually and that abundantly and eternally, *Psalme 11.* *At his right hand are pleasures for ever more:* But GOD takes off his from those earthly carnall pleasures, which is indeed dangerous and destructive, *Prov. 21. 17.* *He that loveth pleasure shall bee a poore man:* it is true spiritually as well as temporally, carnall earthly pleasures and profits, are two great enemies to the power and being of godliness, *Luke 8. 14.* *cares, and riches, and pleasures is that which choaketh the word:* that men bring forth no fruit unto perfection.

A second sort of Selfe-pleasure is, when men resolve to please themselves. O sad word that men should have such a disposition to please themselves: but where Christ teaches hee teacheth men in this case to deny themselves.

Now this may bee considered under a two

fold relation, either to God or our brethren.  
 1. *To God*, where Christ teacheth effectually, there the soule will rather deny it selfe then God, It will rather please God then it selfe: Christ who is the Saints pattern, did alwayes so walk as to please God, John 8. 29. *For I doe alwayes those things that please him, to wit, the Father.* Now Christ as hee was man in our flesh, pleasing the Father alwayes in all things, and so was our pattern: so he teacheth his the same lesson. This is a maxime in Religion, *That whosoever chooseth to please himselfe rather then God; Christ hath not taught him,* 1 Thes. 4. 1. *We beseech you brethren and exhort you by the Lord Jesus, that as yee have received of us, how ye ought to walke and please God, so yee would abound more and more.* As if the Apostle had said, that which yee have received of us is, that yee ought to walke according to the example of Christ, to please God. This is the Doctrine, that wee have taught you, wee beseech and exhort you by the Lord Jesus, *That yee abound more and more in this grace.* This is an excellent choice grace to please the Lord: even to have this in thine eye, to please God, though thou displease thy self, that is, thy fleshly carnall selfe, Col. 1. 10. *U* this is a soule taught indeed by the Spirit of God, when he prefers the pleasing of the Lord before himselfe, or carnall friends, or any thing:  
 see

see Prov. 16. 7. *When a mans wayes please the Lord, hee maketh even his enemies, to be at peace with him:* When a man seekes to please God, in walking answerable to the rule of God, though he displease his enemies, God will make those enemies to be at peace with him.

1. This being rightly learned, is that which would carry you along through all oppositions in a way of truth: perhaps some things yea, some truths, may seeme hard to a poore creature to be submitted unto: perhaps the poore creature resolving with flesh and blood, which will have its bouts even in the Saints, *Rom. 7. 21.* may be ready to conclude sometimes, if I submit to this way, to this truth, I must expect reproach, persecution, perhaps losse of liberty, estate, yea, life and all: now it would wonderfull please carnall reason to deny such a truth, to hide and conceale such a truth in unrighteousnesse: but when a soule comes to this; it is my duty to please God, therefore hath Christ required it: will it please the Lord Jesus? O then I dare not but doe it: come what will, I cannot but doe it, truly you who indeed love the Lord Jesus, that love wil constrain you to please him, although you displease your selves.

But secondly, those who are taught of God will rather displease themselves then displease

ther

their brethren, the Saints. This is a necessary Lesson, a gracious Soul will displease himselfe rather then the Saints: This is a Lesson that both you and I have need to learn; and I doubt we come short in our practice of it. I speak not either to blame or shame any of you, I have more against my selfe in this particular, then against you all: but I speake to informe, to forewarne both my selfe and you in this particular: but to prevent any mistake, or misunderstanding of what I shall speake concerning this thing, I desire before I proceed, to let you know, that I doe not intend that you should be men-pleasers, that is, that yee should so please one the other, as to suffer my sinne in each other, without reproofe, or admonition in love, therein you come to have one the other. Neither be yee externally in shew only such, for the Apostle reproves such, speaking of the duty of Servants, *Ephes. 6. 6. Not with eye-service, as men-pleasers: but so pleasing the Saints, as in that you please God, Theff. 2. 4. So speake we as not pleasing men, but God, see Gal. 1. 10.*

But to proceed, it is the duty of the Saints so farre to please their brethren, as to deny themselves, as the Apostle Paul, *1 Cor. 10. 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved; the Apostle seeks to*

please all men, that he might winne some to the Gospel, which is every Saints duty: much more then to please the Saints in love, rather then in every thing to seek to please our selves. It is this *Self-pleasure* that is the cause of so much division amongst the Saints. How hard a thing is it for one Saint to stoope to the weaknesse of another? Love would cause us to stoope to each other, and to perform every service of love each to other, *Rom. 15. 2. Let every one of us please his neighbour for his good to edification.* And why? *Vers. 3. For Christ pleased not himselfe, &c.* If your hearts and my heart, were so moulded into this form of doctrine, as that you could count it your joy to please your brethren, that you could choose rather to please a Saint, then to please your selves; and so every one to have this heart of love towards each other, what comfortable life of love in the Lord might the Saints live? Whereas on the contrary, when every one stands off to please himselfe, men run in end to have their owne minde: What whisperings? What bitternesse will arise even in the Saints? Nay, how doe they come sometimes even to bite and devoure one the other, as the Apostle speaks,

But my beloved, I hope better things of you. I speak not to condemne, but to forewarn both my selfe and you of this great evill which too

much



much creeps in amongst the Saints : and to let you see a glimpse of the amiableness of that grace of love, which is so usefull amongst the Saints.

7 There is *Selfe-love* naturally in every man : so the Apostle foretels, *2 Timoth. 3. 2. Men shall be lovers of their owne selves :* and that professors too, and that *in the last dayes.* See verse 1. Now CHRIST who is the Saints Prophet and Teacher, hee teacheth them to deny this *Selfe-love* : (not that a man may not love himselfe, love his soule, love to enjoy good, *Proz. 19 8. He that getteth wisdom loveth his owne soule :* So likewise *1 Pet. 3. 10.*) but that he should not love himselfe, and himselfe onely ; this is sinfull love, Christ Jesus never taught this love : but a man may love himselfe, as that he love his brethren also ; nay, he may so love himselfe, as that hee love his brethren as himselfe, *Rom. 13 9. Thou shalt love thy Neighbour, (to wit, thy Brother) as thy selfe.* This is the love Christ teacheth where he comes, and hee doth not onely teach it in word, but in example also ; he may be said so farre to deny himselfe, as not to love himselfe in comparison of that love manifested to us ; hee loved us better then hee loved himselfe ; our life better then his owne life : for he gave his owne life freely, to purchase life for our soules. Here was great love,

*John*

*John 15. 13. Greater love then this hath no man, that he lay down his life for his friends, & we ought to be folowers of Christ in this grace of love, Eph. 5. 1, 2. Be yee followers of God, as deare children, and walk in love, even as Christ hath loved you, and given himselfe for you.*

8. There is *Selfe-will* also, and this Christ teacheth his Saints to deny, and to submit unto the will of God: This Christ our pattern hath given us an example, *Who came not to doe his own Will, but the Will of him that sent him: It is my meat and drink to doe the Will of my Father, John 4. 34.* In his prayer before his suffering, *Matth. 26. 39. Not as I Will, but as thou Wilt.*

O blessed example to be imitated of all the Saints! What? Jesus Christ deny himselfe, his own will, and shall not the Saints doe it, his Disciples and Followers? But Christ hath not onely given us his example, as our patern, but he hath exhorted us thereunto also, *Mat. 7. 21. Not he that saith, Lord, Lord, shall enter into the Kingdome of heaven, but he that doth the Will of my Father, &c Eph. 6. 6. the Apostle exhorting servants to be obedient to their masters, sayes, not with eye-service as men-pleasers, but as the servants of Christ, doing the Will of God.* This *Selfe-will* is a cause of much strife and division in the world, I had almost said, amongst the Saints.

*What*

What is the cause of this warre and blood but Selfe-will? I mean next under God, one will establish one Religion, another will establish another Religion: one will establish Episcopall, another will establish Presbyterian Government, or else the Kingdome must rue it: being stirred up therunto on both sides by the Clergie and is likely to bring ruine upon the Kingdome, if GOD prevent it not; in teaching those whom it concernes, that they have nothing to doe on either side, to compell men to any Religion: that it is the will of men, and never the will of Christ, to give the Kingdome and Dominion to the will of Man, to the will of the Magistrate.

This Selfe-will it is that causeth stirs and troubles in Families, the husband will have his mind, and the wife will have her mind: this causeth stirres in Churches amongst the Saints, when every one will have his own minde, his own way, will please himselfe whoever be displeased. Oh how sweetly might the Saints live if the Lord teach them to deny themselves!

9 Christ teacheth to deny Selfe-sufficiencie, and selfe-strength: there is a naturall disposi-

tion in the creature, to think that it hath power in it selfe to act towards God: And those that hold free-will, make it a part of their faith, that though in word they seeme to deny free-will, yet indeed they hold it, and that the creature acts of his owne strength, and may fall from Grace, or may stand if he will: but where Christ comes in power, he teaches men to deny this principle, *John 15 5, Without me yee can doe nothing*: And the Apostle that had experience of the workings of God, confesseth it, *1 Cor 15. 10. I laboured more then they all, yet not I, but the grace of God in me*, and *Phil 2. 12. It is God that worketh in you both to Will and to do of his good pleasure*.

10 And lastly, there are *Selfe-ends* also; and these Christ teacheth his to deny. There is a naturall disposition in the creature to seek him selfe and his owne ends in every thing: *Phil. 2. 21. For all seek their owne, and not the things that are of Jesus Christs*: therefore the Apostle exhorts the Corinthians, *1 Corinthe 10 24. Let no man seek his owne, but seeke ye one anothers wealth*. Christ teacheth his in some measure to lay down all *Selfe-ends* at his feet, and to seek him and his honour; so that now what ever the Christian doth, it is for Christ: if he preach, it is Christ, and for Christ, *2 Cor 4. 5. We preach not our selves, but Christ Jesus the Lord, and our selves your servants* for

*Jesus sake.* All that ever the Saints doe, they doe for the honour of Christ, 2 *Theff.* 1. 11. and why, they are not their owne, they are bought with a price, therefore they are to glorifie God in their bodies and spirits, 1 *Cor.* 6. 19, 20.

*Quest.* May not a Christian seeke himselfe in any case? May hee not seeke his owne good?

*Ans.* Yea, without question, a man may seek his own good, but hee may not seeke himselfe. 1 Hee may not seeke himselfe alone, but first, the glory of GOD, and in seeking to glorifie God, hee must of necessity seek his own good; for God hath so conjoyn'd his glory and the Saints good together, that it is impossible to glorifie the Lord, but the good of the Christian must be included in it; for this is the Saints rule, *Doe all to the glory of God,* 1 *Cor.* 10. 31. this is the Saints priviledge. *All shall work together for good to them that love God,* *Rom.* 8. 28.

There are many base and *Selfe-ends*, that Professors may have in their actions, as those (*John* 6.) that followed Christ for the loaves, more then for love to him: So it is possible that men may follow Christ for outward and by-ends; although, I confesse, I see but little ground why men should now turne Christians for the World, for they are like to enjoy least

of it, as the Scribe that came to Christ, and would follow him whithersoever hee went, he thought to gain something by him, *Matth. 8. 20.* but CHRIST tells him, that he was not like to gaine what hee expected: *The Foxes have holes, and the birds of the aire have nests, but the Sonne of Man hath not where to rest his head:* And therefore he had no house of preferment for him. It was a good resolution of the Scribe, had his end been as good, to follow Christ whither soever he went: this is the noble resolution indeed of every one that rightly comes to Christ, to follow him, whitherever he leads him: they follow him through good report and bad report, through many tribulations to the Kingdome of Heaven.

But those that come to Christ in expectation to gain the world, they are likely (for all that I know) to misse of their ends.

Some come that they may get heaven, and so they pray, preach, doe all to get heaven by it, but they are like to misse of their end, *Matth. 7. 22. Luke 12. 26*

Some professe, that they may bee counted Christians amongst others, as the Scribes and Pharisees, they did what they did to be seen of men, *Mat. 23. 5.*

But these are not the Saints ends in their duties, they seek *Jesus of Nazareth*, a crucified Christ,



Christ, and his glory, and therein they glory and rejoyce, *Gal. 6. 14.*

Thus you see when Christ teacheth effectually, he teacheth men to deny themselves, and indeed there is good reason for it, that it should be so.

1 There is great reason that man should deny his own righteousness, or else he is like never to partake of Christs righteousness: Christ will bee the alone Justifier, or else no Justifier; he will be All, or none at all, *Galat. 2. 16, 21. Col. 3. 11.* Therefore the Apostle Paul, who once had as much self-righteousnes as another man, he thought himself once alive, but when Christ came, he taught him to lay downe all that was his owne, at the feete of Christ, and to suffer the losse of all things that seemed gain to him before, that he might win Christ, *Phil. 3. 8.*

2 There is a necessity for Christians to deny sinfull Selfe: And that,

1 As they stand in relation to Christ, who is their Justification; for it is the naturall property of Grace to subdue sinne, to purge forth iniquity, Christ dwels in every justified believing Soule; and where Christ dwels, there cannot be a love unto, and a delight in sinne, *1 John 3. 9. Whosoever is born of G O D, doth not commit sinne, for his seed remaineth in him, and he cannot sinne, because he is born of G O D,*

he doth not sinne because his seed remaineth in him, that is, the Spirit of grace and of Christ remaineth in him, that now he cannot sinne because borne of God: that is, as he is a man borne of grace he cannot sin, he cannot sin with a minde to sinne, with a delight in sin, therefore the Apostle *Paul* saith: *Titus* 2. 11, 12. *The grace of God that brings salvation teacheth men to deny ungodlinesse, and worldly lusts, and to live soberly and righteously, and godly in this present evil World: it is the property of grace, to teach men to deny ungodlinesse.*

2 There is great reason why it should be thus: and that,

1 With relation to the great contrariety that is between Christ and sin, Christ and Satan, for all sin is of the Devill, 1 *John* 2. 8. *He that committeth sin is of the Devill*, Christ and Satan, Christ and sinne, which is Satans worke are one of the effects of his worke, are open adversaries each to other; and sin and Satan are absolute rebels against Christ, so that they cannot possible dwell together in one and the same soule, that is the reason; Christ in the Saints is ever weakning and subduing sin and Satan, he ever teacheth the Saints to deny sin, it being so contrary to his holy and pure nature, they being made partakers of the same divine nature, 2 *Pet.* 1. 4. their spirits are ever carried forth against sin.

2 The Saints cannot but deny sin, as they stand related to Christ, in relation to his glory, CHRIST is holy, and he will have a holy people, that may be for his praise and honour, 1 Pet. 2. 9. *But ye are a chosen Generation, a royall Priesthood, a holy Nation, a peculiar people, Why? That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.* Christ hath made you and I holy, that so we might shew forth his praise, that is, that so we might give occasion to praise God.

Are not the eyes of the World upon the Saints, expecting much from them? although it is true, they doe not, nay, they cannot love holinesse, yet they expect the Saints to be holy, and to deny sinne: are they not ready to watch opportunities to scandall Saints and truth withall, and would it not be a very sad and grievous thing, if those that professe themselves to be for Christ, should give just cause of offence? would it not be very dishonourable to the Name of the Gospell and profession of Christ? therefore Christ teaches men and women where hee comes to deny ungodlinesse and sin, and to live soberly, righteously, and godly in this World. It is his exhortation, *Matth. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven:*

*Heaven:* Let your light shine before the men of the World, that they may have no cause to speak evil, but rather cause to glorifie GOD. Let your light so shine before the Saints, that they may rejoyce and glorifie God. A close walking with God is that which gives great cause of joy and rejoycing in each other, and occasion of praying God, one for another: See the Apottle, *Romans 1. 8. I thanke G O D through Iesus Christ for you all, that your faith is spoken of through all the world*, How was their faith spoken of? it was the fruit of their faith, their obedience in walking with God, answerable to that faith they professed, for by our workes wee manifest our faith, so likewise, *Phil. 1. 3. 5. the Apottle thanks G O D for their constant fellowship in the Gospel, from the first submitting to it: This is a cause of joy. But on the contrary, for such as beare the name of Christians, to live in, and delight in sinne, to be vain and carnall, and earthly, this is a cause of sorrow and weeping amongst the Saints, Phil. 3. 18. For many walke, of whom I told you before, and now tell you weeping, they are enemies to the crosse of Christ, they cause the crosse of Christ, and the way of Christ to bee evil spoken of, a cause of sadnesse indeed to the Saints.*

3 Reason, Why Christ teacheth his to deny

deny selfe wisdom, self love, self will, and all of self, is, because they are to take up their cross and to follow Christ: that is, they must expect reproaches, afflictions, tribulations, for the name and sake of Christ, *John 16. 33. In the world you shall have tribulations.* Now what wise man in the world, can or will suffer reproach, the losse of the world, and the worlds reputation, the losse of friends, liberty, ease, it may be of life it self, in a word, all that is dear and dearer to the carnall man? what man but a foole (thinks the wisemen of the world) is there, that will lose all on such light terms, as the gaining of a crucified Christ.

A man not taught of Jesus, as the truth is of Jesus, can never suffer with comfort and joy: these things the Saints are like to suffer for the name of Jesus. Self wisdom, and self love, will come in: O faith wise self, when it eyes that persecution, those hardships, that are like to follow those that follow Christ, *May I not passe by such a truth, and such a practice, and be a Christian, and get heaven too, what need I adventure my selfe upon such hardships, when perhaps neglecting of such, or such an opinion or practice, I may attain my liberty, my good reputation, and is not a sad thing that when professing Christ should thus consult with flesh and blood? the Apostle Paul did not so, when hee was converted to the faith of Jesus,*

*Jesus, Hee consulted not with flesh and b'ood,*  
*Gal. 1. 16.* It is self wilddome and selfe love, that  
 sets men to consulting with flesh and blood.  
*but flesh and blood cannot inherit the Kingdome*  
*of God, 1 Cor. 15. 50.* That is a man not taught  
 of Christ, nor made partaker of his divine na-  
 ture, and grace, bearing onely the image of the  
 earthly *Adam*, cannot enter into the Kingdom  
 of heaven.

When a man shall come to submit to Go-  
 spel Ordinances, which are contemptible in  
 the eyes of the World, for which he is like to  
 suffer shame and disgrace, here is need of selfe  
 denyall. O saith the selfe denying Christian,  
*Let me submit to CHRIST, to every truth*  
*to every Ordinance, although I suffer loss*  
*in the world; reproach, and shame from my*  
*friends and acquaintance; though I lose the*  
*love of my best friends:* whether Father, Mo-  
 ther, Husband, Wife, &c. yet saith the self de-  
 nyng Christian, CHRIST hath said, that  
*Who so loveth father, mother, wife or children,*  
*more then Me, is not worthy of Me;* and the  
 love that Christ hath shewed abroad in my  
 heart by his Spirit, *Rom. 5. v. 5.* constraineth  
 mee to deny my self, and follow Christ in all  
 conditions. *1 Cor. 5. 24* Thus you see the selfe-  
 denying soule, and none else is meet to be  
 disciple, a follower of Christ; he is ready to take  
 up the crosse daily and to follow him.



4 Christ teacheth his to deny selfe sufficien-  
cy, and self strength, that so they may be able  
to hold out in the evill day, when a day of  
adversity comes, when a man is put to it, ey-  
ther by his spirituall or temporall enemy, *Bles-  
sed are they then that trust in the Lord*, Psal. 2.  
11. Men standing upon their own strength are  
gone, *Esay 40. 30. The youth shall faint and be  
weary, the young men shall utterly faile*: that  
is, those that apprehend a power in them-  
selves to stand, but *Vers. 31. They that wait  
upon the Lord, shall renew their strength, they  
shall mount up with wings as Eagles, they shall  
run and not be weary, they shall walke and not  
faint*. If men stand upon their own strength,  
they are like to fall: *Let him that thinketh he  
standeth, take heed lest he fall*. But they that  
see an insufficiency in themselves, and trust  
upon the name of the Lord, shall be as mount  
Sion that shall never be moved, Psal. 145. 1. but  
abidech for ever. Christ would have his worke  
to be a perfect and full worke: his Covenant  
of sure Covenant, *Esay 55. 3. Therefore he un-  
dertakes, not onely to bring men and women  
into covenant, but to keep them there, Jer. 32.  
40. I will not turn from them, they shall not de-  
part from mee*, sayth the Lord, But if Christ  
had left the power of standing to man, hee  
might have been as lik-ly to fall away as *A-  
dam*, nay, and more likely, for there is a body  
of

of sin left still in the Saints, matter for the Devil to work upon; but *Adam* was without sin, therefore there is no possibility for that man to stand, that stands upon his own strength. But is in the strength of Christ the beleever stands. *Without me ye can do nothing. John 15.5.* You cannot pray or perform any duty acceptable. *Rom. 8. 26.* much lesse stand and hold out to the end against all spirituall oppositions a Christian is to encounter withall.

A fifth and last Reason why Christ teacheth this Grace of *Selfe-deniall* to the Saints, is that so they might live in love and peace one with another. If every Saint should seeke to please himselfe, and love himselfe, and to have his own will in every thing; how is it possible love and peace should be continued among the Saints, if there should not be a bearing with, and forbearing one another, if the strong should not beare the infirmities of the weake, and not please themselves? But God hath so tempered the body together, that they should all seek the good of each other in love: that there should be no schisme in the body, but that the members should have the same care one of another, as of themselves, *1 Cor. 12.25.* that every one might seek, not their own but one anothers good, that they might grow up together, a compleat body, a holy Temple in the Lord.

Use 1 A word of examination and tryall, hath Christ been thy Prophet? hath hee taught thee this lesson of selfe denyall? this is a very needfull use, not only for carnall men, but for Saints: it was the exhortation of the Apostle, 1 Cor. 13. 5. *Examine your selves, prove your selves, know you not Christ is in you, except yee be reprobates.* Christ is in every Saint; and if there, what doth hee there? Surely hee is not there for nought, hee will be ever teaching the soule, he will be there as thy Prophet, shewing thee the way thou shalt walk in.

Consider a little now, I beseech thee, hath Christ taught thee to deny thy owne righteousness? canst looke upon it all as filthinesse? or else art thou stuffed and filled with thine owne righteousness, lifted up as high as the heavens in thine owne conceit? like the proud Pharisee, *I thanke God I am not as bad as other men.* I pray and perform duty, I have a good heart, and as good a minde to God as any man. If this bee thy condition, the Lord Jesus hath never been thy Prophet: thou art yet in the gall of bitternesse, and bond of iniquity: *Thou sayst thou art rich, and wantest nothing*, when the truth is (if the Lord open thine eyes to see) *thou art poore and miserable, and wretched, and blinde, and naked.*

Hath Christ taught thee to deny ungodlinesse and sin? or else canst thou take pleasure in un-

righteousnesse? I dare say it, that some there are in the World, that have high thoughts of themselves, yet indeed, make a mocke of sinne, take pleasure in unrighteousnesse: if this be thy condition, the Lord Christ hath never taught thy soule, *2 Pet. 1. 9*, Christ teacheth to be holy, and humble, hee gives power against sin and lusts, *1 Cor. 6 9, 10, 11*. Consider you who have been taught of God, hath hee taught your soules this lesson, to deny your owne wisdom, will, end, strength and all, to lay downe all as nothing, at the feet of Jesus? The Lord helpe you and I a little now examine our selves how much of selfe yet remaines, self-wisdom, self-glorying and boasting, self-love, self-ends: O how doth the Devil crowd in these things into the soules of the Saints, the Lord helpe you and I to see it, and give us power against it; certainly, if it be as it is with your soules as it is with mee, you have some experience of these things: hardly can you performe any duty, but selfe will present it selfe to your view in one shape or another. Now, where Christ teaches, hee ever sets the soule a worke against those sins, and causeth the soule ever to have high thoughts of it selfe, and to have high thoughts of God, and of the Saints, esteeming every one better then himselfe.

2 Wherein you finde you come short

this duty, selfe-denyall, looke up to the Lord for helpe and assistance, *it is the Lord that teacheth to profit*: therefore if you want any thing; the exhortation of James is, *Aske of God who giveth to all men liberally and upbraideth none*, James 1. 5. *For every good gift comes down from God, verse 17.* Therefore have recourse to Heaven, make known thy condition to the Lord Lesus; this thou mayst doe, thou oughtest to doe it, thou must goe to God and tell him what thou wantest, what grace thy soule needs, tell him thou hast a poore selfe-seeking-heart that will not stoope farther then hee bends it, and bows it, looke to him and hee will helpe thee, come unto him and hee will ease thee and give thee thy hearts desire.

Note this one word, where God hath begun this worke in any measure, though you have made much of selfe, and it is thy burthen, yet there is a ground of comfort for such a soule: it is mercy thou feelest that evill of selfe that is in thee, and that it is thy burthen. The comfort is, 1. That Jesus Christ hath beene thy Prophet: hee hath taught thee in some measure to deny thy selfe, and gives thee a desire after the perfection of this grace. 2. That where Jesus hath begun this worke, he will finish it, he will perfect it to the day of Christ. 3. Thou maist live upon him henceforth, and expect teaching

from him ; new manifestations , new discoveries of grace and love, new influences of power from himselfe, as thou standest in need for his owne honour, the Saints good, or thine owne consolation, *Heb. 13.5.* thus much for the first, which is selfe denyall.

2 Where Christ becomes a Prophet, he teacheth that soule to yeeld *universall obedience* to himselfe : this is an effect of the teaching of Christ, *Mat. 23. 20.* teaching them to observe and doe all things whatsoever I shall say unto you, and *Act. 3. 22, 23.* *A Prophet shall the Lord your God raise up unto you, him shall you heare in all things, &c.* And this obedience Christ doth not onely require as he is a King, but he teacheth it as hee is a Prophet, see *Esay 54. 13.* *And all thy children shall be taught of the Lord, and great shall be the peace of thy children :* It is the Covenant of Grace, *Heb. 8. 10.* *I will put my Laws into their mind, and write them in their hearts &c.* He wil make them a willing people, he will teach them to yeeld willing obedience, he will teach them to doe spiritual things with an appetite, with minde to them : now this obedience floweth from faith, it is a fruit, an effect of faith. *Rom. 15. 5.* Christ first teacheth faith, and then obedience.

*Quesst.* What are the great commands of the Gospel ?

*Ans. 1* Love is the great command : *1 John 4. 19.*

where



where true faith and love is, there will bee the effects of it: *1 Tim. 1. 5. Now the end of the commandement is love, out of a pure heart, and a good conscience, and faith unsained.* This is both the beginning and end, the first and last, in the Law of the Gospel, Love, first, God out of love hath given us a Law, we out of love yeeld obedience to it: *James* calls it the royall Law, *Iam. 2. 8. If ye fulfil the royall Law, according to the Scripture, thou shalt love thy neighbour as thy selfe.*

2 Now this love is manifested, 1 To Christ, 2 To the Saints.

1 To Christ, and that first in keeping his Commandements, *John 14. 23. Jesus answered and said, If any man love mee, he will keepe my words, verse 24. He that loveth me not keepeth not my sayings.* Love will cause those in whom it is to submit to Christ in every thing, *John 5. 3. This is the love of God, that wee keepe his Commandements:* that is, herein is our love to God, made manifest, in keeping his Commandements.

*Question.* What are the commands of Christ to his children with relation to himselfe?

*Ans.* His command is first love as you have heard. 2 Obedience flowing from hence; this obedience is, first, to Gospel commands, in a Gospel manner. 3 To Gospel ends.

First, it must be to Gospel commands, wee are to heare Christ in all things, not *Moses*: *Acts 2. 22. Him shall you heare in all things, &c.* beleevers are to receive every command as from the hands of Christ, *John 15. 14. Ye are my friends, if you doe whatsoever I command you.*

The first command that Christ requires of beleevers, and that next after faith received, is Baptisme, *Mat. 16. 17. Hee that beleeueth and is baptized, shall bee saved*: so likewise *Mat. 28. 19. Disciple Nations, and baptize them*, This was the first thing in the commission, to be submitted to, and it was ever so in the Apostles practice, which must bee our pattern, *Act. 2. 41. As many as gladly received the Word* (that is, beleeved the truth of the Gospel, and gladly received the Lord Jesus, the summe and substance of the Gospel) *were baptized*; so *Act. 8. 12. They beleeved and were baptized, both men, and women*, so *Act. 16. Lydia and the Gaoler*: In a word, this was the first duty that ever the Saints performed. the first Ordinance that ever they subscribed to after faith received: in the Scripture there is neither precept nor president, either to baptize before faith, or else after faith is received, to neglect or slight baptism, it being a command of CHRIST: Love in the Saints compelling them to yeeld obedience

obedience to every Ordinance of Christ for his owne sake, with an expectation of a farther discovery, and manifestation of love and grace from God, in his owne Ordinance, in his owne way.

Now I confesse there are many objections that by many are made against this truth, who plead for, and practice the baptizing of Infants. But Because I have in another Treatise endeavoured from the light of Scripture to cleere the truth, and answer those objections, I shall in this place passe them by, onely by reason of our late conference, I shall briefly touch upon these three Scriptures wee then had in disputation. The first is, *Acts 2. 38, 39.* *The promise is to you and to your children, &c.* The Promise in this place was concluded upon that it was remission of sins, and the gift of the holy Spirit: hence was drawn this conclusion, *that the Infants of beleaguers had as large an interest in this Promise as their parents, and therefore ought to bee baptized.*

Which I cannot but deny, and affirm, that the promise here was to the *Jewes*, as many as the Lord did call; to their children, as many as the Lord should call: to the *Gentiles* as far off, as many of them as the Lord should call: There is a sound truth in the Scripture thus interpreted; for God gave remission of

sinnes, his Spirit, all the good things of the Gospel, to as many as he called, both Jew and Gentile, and so hee will to the worlds end, and indeed hee never promised it to any other, *Hee that beleeueth on the Sonne hath life, hee that beleeueth not hath not life, John 3.31.* If the promise of the Covenant of grace, remission of sinnes, and the good things of the Gospel, had beene to the Jews that beleeved, to their naturall seed, it must then have beene made good to them, or else there was no truth in the promise, but it was never made good to them; for then they had not beene apostated, as they are to this day, nay, the Lord was so farre from intending any such thing to the Jewes; that hee intended their rejection and casting off, *Romans 11. 15.* neither was the promise to the naturall seede of the beleeving Gentiles; but the Elect of God both Jewes and Gentiles obtained it, *Romans 2. 7.* and God under the Gospel makes no difference betweene the seede of the beleever and unbeliever, with relation to their Generation, but it is *Grace* that makes the difference.

The second Scripture was, *Mark 10. 13, 14.* *Suffer little children to come unto me, and forbid them not, for of such is the Kingdome of God.* That which is hence inferred is, that children are blessed, that they are a part of the

the Church, and therefore have a right to Baptisme, whereas it is very probable that those Infants were brought to Christ to be cured of some diseases, for the Text sayth, *They brought young children to him, that hee might touch them, and hee blessed them*, that is, gave them the blessing they came for, to wit, health and cure, and whereas Christ saith, *of such is the Kingdome of Heaven*, that is, of such qualified spiritually, as those Infants were naturally, so Christ himselfe interprets it, *Verse 15. Verily I say unto you, whosoever doth not receive the Kingdome of Heaven, as a little childe, hee shall not enter therein*: that is, whosoever doth not receive the Kingdome of God, both of grace and glory, as a little childe, that is humble and meeke, and teachable, able to doe nothing himselfe, but Christ is his all, and in all, hee shall never enter therein; so that Christ takes occasion from those little Infants, to discover a Gospel mystery, a mystery indeed to naturall men, *Matthew 18.*

2, 3.  
The third Scripture was, that in *1 Cor. 7. 14. The unbelieving wife is sanctified to the believing husband, else were your children unclean, but now are they holy*. Now it was first granted, that the sanctification of the wife, is but a civill sanctification, shee is sanctified to his use, that hee ought not to put her

her away. 2 This was granted also, the holinesse is a fruit of Sanctification: then say, the fruit or effect cannot be greater then the cause, the cause cannot produce a greater effect then it selfe, the cause being onely a civill sanctification, the holinesse of the children must be the same; so that now under the Gospel, the believer may lawtully keep the unbeliever, whether Husband or Wife, and their children, whereas under the Law, if a Jew married with an idolatrous Gentile, hee was to put away both Wife and Children, *Exra* 10. 3. but under the Gospel there is no such thing, unlesse the unbeliever will depart.

2 After Faith and Baptisme, the will and command of Christ is, that his people should yeeld obedience to all his commands; and indeed he doth not onely command it, but gives power, there is a power goes with the commands of Christ: hee is the King of his people, he gives Lawes and Statutes, and withall gives in abilities to doe what hee commands: Christ knowes that without him yee can doe nothing, *John* 15. 5. the will and command of Christ is, that his people should bee holy in all manner of holy conversation: the will of God is their sanctification, *1 Theſſal.* 4 2, 3. *For yee know what commandements we gave you by the Lord Iesus, for this is the will of*  
God



the God your sanctification, to abstaine from sinne,  
 to vers. 7. and the reason is rendred vers. 7 For  
 God hath not called us unto uncleannesse, but  
 unto holinesse: God hath not given his Sonne  
 to redeeme men, that so they might live in  
 unclean, unholy wayes: he doth not call them  
 to fellowship with himselte, and one with  
 another, that so they might take their plea-  
 sures in the world, in sinne, no, no, God calls  
 his to holinesse; and therefore the Apostle  
 Peter saith, It is written, Be ye holy, (or yee  
 shall be holy) as I the Lord your God am ho-  
 ly, 1 Pet. 1. 16. And hee that hath this hope,  
 purifieth himselte, even as Christ is pure,  
 1 John 3. 3. And the Apostle Pauls exhorta-  
 tion answers this cominand, Rom. 12. 1. I be-  
 seech you brethren, by the mercies of God, that  
 ye present your bodies, a living Sacrifice, holy  
 and acceptable unto God, which is your reason-  
 able service, and be not conformable to this  
 world, but bee yee transformed in the renew-  
 ing of your mindes, &c. that is, seeing God  
 hath renewed your mindes, let your bodies,  
 your externall walkings be made conforma-  
 ble to Jesus Christ, and not to the world. O  
 beloved, holinesse becomes the Saints, espe-  
 cially holinesse becomes the Household of  
 Saints, the Churches of Saints: the Church of  
 Saints is Gods House, 1 Tim. 3. 10. his dwell-  
 ing place, Psalm 132. 13, 14. and holinesse be-  
 comes

comes the Lords house for ever, and it is the love of Christ that constrains the Saints thus to walke.

*Quest.* But is it not the Saints duty thus to walke?

*Answer.* Yea, without question it is their duty, *Gal. 6. 26. Hee that walketh according to this rule, peace shall be upon him:* but they are to performe this duty of holy walking out of love, therefore Christ sayth. *If yee love me keepe my commandments, John 14. 15.* none hath to doe with the commands of Christ But those that love him, which love flows from faith, *for faith worketh by love, Gal. 5. 6.*

A second command of Christ is, love to the Saints, which was the second thing I propounded in the manifestation of love. it is, first, to Christ. *Hee that loveth not the Lord Iesus, let him bee accursed: Verse 17. These things I command you, that yee love one another: And a new commandment give I unto you, that you love one another, as I have loved you.*

*Quest.* Why is it called a *New* commandment, seeing it is not new, but the same that was from the beginning?

*Answer.* 1 It is New, because given anew by Christ, and so are all the commands of Christ, given anew, and are new commands given to

a new

a new people, to wit, beleevers, *Mose's* commands were given to all the whole body of naturall *Israel*: Christ to the whole body of spirituall *Israel*, the Saints. None else hath to doe with any Law as it comes from Christ, but are still under the Law, as it came from Mount *Sinay*.

2 It is New in respect of the nature of it, which is double: 1 as it flows from Christs love to us. 2 It must bee the same as Christs love was to us ever; *as I have loved you*; and as this is the speciall command of Christ, so it is, the property of the Saints, that the grace they receive from Christ, causeth them to doe it: *the love of Christ constrains them*. Therefore the Apostle thanks God for the *Colossians*, *Col. 1. 3, 4. For the increase of their faith, and love to all the Saints*. Where faith increaseth, love increaseth: for faith increaseth love to Christ: and love to Christ increaseth love to the Saints.

For may more cleere proceeding in this particular, I shall endeavour from light and truth to discover unto you, first, what love is. 2 the excellent properties and effects of this love. 3 the manifestation of this love.

1 What love is: *Love is an affection of the soule, carried forth after, and settled upon, something, from an apprehended worth and excellencie in the thing*: This I conceive to bee love,

love, whether it be spirituall or naturall; whether set upon a good or bad object: for it is not possible there should bee true love, but where the soule apprehends something worthy to be beloved. First, the understanding goes forth, and takes a view of the object presented: if the understanding doe apprehend any worth or excellency in the object presented, then the affection of love is let forth upon it, and is not satisfied without the enjoyment of it. Hence it comes to passe that when the understanding is truly enlightned, and the judgement rightly informed, the affection is carried forth, and settled upon a right object: but if the understanding bee corrupted and blinded, and the judgement misinformed, the affection of love is carryed forth after, and set upon wrong objects. When the understanding is so blinded, it apprehends an excellency in the world, in pleasures, in sinne, &c. for beleeve it; it is the blindnesse of mens understanding usually, that causeth men to love sinfully.

So on the contrary, when Christ is presented to the view of the soule, the understanding by the power of God, is enlightned, and comes to apprehend in some measure, that excellent worth, that is in him, the affection of love goes forth after him: and desire is not satisfied untill it enjoy him. Thus it was with  
the

the S  
belo  
ten  
draw  
and  
thee  
this  
love  
it see  
with  
1 Jo  
T  
prop  
abro  
love  
you  
love  
bega  
2  
effe  
Chr  
2 It  
joyn  
enli  
of C  
fatis  
Chr  
and  
plea  
Sata

## Prophet of Saints.

the Spouse in the *Canticles*, Chap. 5. 10. *My beloved is white and ruddy, the chiefest among ten thousand*: and hence it is, her love is so drawne forth after him: that shee seeks him, and is never satisfied till she find him, *Ver. 6.* *Shee is sicke of love after him*, Chap. 2. 5. and this love unto Christ carries forth the soule in love to the Saints, for the sake of Christ, where it sees the Image of Christ: the same love wherewith the soule loves Christ, it loves the Saints, *1 John 4. 20, 21.*

That it is the command of Christ, and the property of the love of God, where it is shed abroad in the heart, to carry forth the soule in love not only to Christ, but to the Saints, you have heard: *1 John 5. 1. Every one that loves him that begate, loveth him also that is begotten.*

2 I come to the excellent properties and effects of this love. 1 With relation to Christ. 2 To the Saints 1 To Christ. 2 It refuses to receive satisfaction in any enjoyment beneath the Lord Jesus. A soule truly enlightened in the excellency of the knowledge of God in Christ, refuseth to take content and satisfaction in any thing that comes short of Christ. It is true, there may be many turnings and windings in the heart, and the profits and pleasures of the world, shall be presented (as Satan presented them to Christ) and duties and

creatures and performances, gifts, &c. and thus Satan can, and often doth present himselfe like an Angell of light, and that to the Saints too: they that know any thing of God know it, if possibly hee could, hee would delude and cheat a poore creature, but the soule truly loving Christ will not bee thus cheated and deluded by that old Serpent, hee must have Christ, nothing else will satisfie him. A living childe may bee quieted a while with a bable, a counter, or rattle, which is nothing but folly; but in conclusion, it findes by experience the emptinesse and vanity of such things, then casts away all, and nothing but bread will satisfie him. So it may bee with the soule, the living Christian; it may receive some content in Duties and Prayers for a time; but in the conclusion it comes to see the emptinesse of these things, and then nothing but Christ will content him. When a soule truly loving Christ comes to see how he hath deluded himselfe in mistaking Christ, thinking that hee hath had Christ, when indeed hee had nothing but the externall Ordinance, visible forme, which is indeede the shell without the kernell, ô then nothing lesse then a Christ will satisfie: ô give mee Christ, sayth the soule, or else I die, Christ in every Ordinance: it will not take Ordinances and Duties from Christ any more: but now the

soule



and  
in  
the  
od  
de  
and  
ave  
ing  
F, a  
lly  
nce  
gs,  
read  
the  
rive  
or a  
to  
then  
hen  
v he  
rist,  
in  
rdi-  
the  
lele  
rist,  
very  
and  
the  
oule

soule must enjoy Christ in Ordinances, Christ  
in preaching, in praying, in the Supper of  
the Lord, nothing gives content to the soule  
but Christ: O this is the excellent quality  
of true spirituall love to the Lord Jesus. Hence  
it is that the spouse in the *Canticles, chap. 3. 12.*  
so earnestly seekes her beloved, shee could  
take no rest untill she had found him, *verse 4.*  
and then shee holds him, and will not let  
him goe. This is the property of love, it  
soars very high, flies aloft like the Eagle, and  
why? because God in Christ is its object,  
and where the dead carcasle is, thither will  
the Eagles be gathered together: Christ is the  
alone object of faith and love, and to him all  
true believers come, in him shall all the seed of  
Israel be justified, and shall glory, *Esay 45. 25.*  
only note this, that the soule comes by faith to  
enjoy him whom the soule loves.

A second excellency of love to the Lord  
Jesus is, It is quieted and satisfied in the single  
enjoyment of Christ: the soule that hath Christ  
hath enough, it can say as *Jacob, it is enough.*  
*Joseph my sonne is yet alive;* so the believing  
soule, whose heart is truly inflamed with love  
to Christ for his own excellency, it hath e-  
nough, it is content now to lose all, as the Apo-  
stle *Paul, Phil. 3. 7, 8. He accounts all things*  
*but losse, yea dung, that he may winne Christ:*  
This is the excellency of the grace of love

to Christ, it carries the soule above the World, above creature or any thing beneath Christ, it desires nothing but Christ, 1 Cor. 3. v. 1. It glorieth and rejoyceth in nothing but Christ, Gal. 6. 14. and him crucified: If it hath the world, so it is, if not, it is contented, it is quiet in any condition, if it enjoy all things, (I mean in the World) yet Christ is the summe of all: if it want all things, yet in Christ it enjoyes all, so the Apostle, as *having nothing yet possessing all things*, so that now the soule that believes in, and loves the Lord Jesus, knows how to bee abased, and how to abound, that is, it knows how in the lowest condition to live satisfied upon Christ, and it knows how in the highest condition to live also upon Christ, it can do all things through Christ that strengthens it, Phil. 4. 12, 13. Doe you not see on the contrary, men that have no love to the Lord Jesus, how they let forth their hearts upon the creature? they live upon the creature; take away the world from them, you take away their life: but the man that loves Christ, hath enough in the enjoyment of him, what ever befall him in the world, yet he can say as Christ, *I have meat to eat that yee know not of*, John 4 32. the Lord Jesus is the Saints meat and drink, they live upon him, and are satisfied with him.

The third property of love is, it flights all  
hard-

hardships and sufferings that it meets withall for the name and sake of Christ. Nothing can quench this love, many waters cannot quench it: many floods of affliction cannot quench love: when others that love not the Lord Jesus but themselves and their own ease, start and are affrighted at the reproach of JESUS, as at some strange apparition, when the soule that sees spiritually, that looks not at things that are seen, that is, at the outside of things, which carnall eys onely see, but at things that are not seen. They hence go on cheerfully, slighting persecutions, being perswaded that nothing can make a separation between CHRIST and their soules, glorying and triumphing in the crosse of CHRIST, being not onely ready to suffer reproach, but death it selfe, if the Lord call them to it, for the name and sake of their beloved. Thus you see the excellency of this grace, it carryes the soule sweetly out to Christ, it lyes down in the bosome of love, and there it is satisfied, there it is contented, there it hath enough, there it lies, and there it dies, and yet with him it shall for ever live, O the admirable excellency of this grace of love, it makes hard things easie, and bitter things sweet: it lives upon that others cannot see, no, nor never shall see, unlesse the Lord open their eyes, it rejoyceth in that others dread: it takes that for a Crown, that others count shame:

it makes their hearts to leap for joy, in the beholding of those things, that makes others faint and fail.

2 I come to the excellency of this grace of love, *in*, and *to* the Saints, for that is the great thing we have now in hand, the excellency of the grace of love among Saints, among brethren.

1 It is of a knitting nature, it knits or bindes up the soules of the Saints as one, it makes them to bee of one heart and of one minde. What is the reason of such divisions amongst Saints, but the want of love? this grace of love is that which would knit the hearts of Christians one to another: It was the Apostles desire and care for the *Colossians*, that their hearts might be comforted, being knit together in love, *Colos. 2. 2.* This knitting together of the Saints, is that which makes them meet to watch over each other, to build up each other: it is as the joynts and sinews of the body naturall, knitting each member together, and so nourishing the whole body, *Col. 2. 9.* Being knit together increaseth, with the increase of God, this is the excellent property of love, it knits up the soules of the Saints together, where it is in truth there cannot be an easie dissolving of this knot of love, this was the love of *David* to *Jonathan*, *1 Sam. 18. 1.* The soule of *Jonathan*

nathan was knit with the soule of David and Jonathan loved him as his own soule : this is the true property of love, it knits the soule to the party beloved, it is not possible if there were true love, that there should be such divisions amongst the Saints : if it bee but a difference in opinion, presently, the love, the fellowship is broken.

A second excellency of true love is, it covers a multitude of infirmities, it is not easily moved, it is not easily provoked, it is naturally easie to be intreated, it will not suddainly believe evill reports, it will not suddenly have bitter envyings and evill surmisings : this is the excellency of the grace of love, it will beare much and long, it will not censure without wonderfull just cause. 1 Cor. 13. 4, 5, 6, 7. *Love suffereth long, it is not easily provoked, it will not start at shadows, love envyeth not anothers prosperity, but rather rejoyceth in it, as one member of the body rejoyceth in the prosperity of another, it vaunteth not it self, it is not puffed up, love is an humble grace, it makes those in whom it is to serve each other in love, to prefer each other before it self, it seeketh not its own, it seeketh not it selfe, but the good of another, it is not easily provoked, it thinketh no ill, it rejoyceth not in iniquity, but rejoyceth in the truth, it beareth all things, it beleeveth all things* (all things)

things that it hath any ground or warrant to believe ) it hopeth all things, that is the best of all things, where there is any ground or probability of hope it endureth all things, that is, all things that God himselfe inflicts, or suffers man to inflict upon him, here is the excellency of love : O who would be without this grace of love ? nay, but who can ever attain it but those, whom God sheds abroad his love in their hearts by his holy Spirit ? how is this grace of love wanting among the Saints ? whence is it that there are such discords ? such bitter envying ? such secret whisperings ? in a word, such rents and breaches of communion and fellowship amongst Saints, for slight things, but the want of this grace of love ? truly, were the love of God shed abroad in the hearts of his people more abundantly, it would not be thus : love is of absolute necessity, for the peace and communion of Saints.

3 Excellency of love. It is, an everlasting grace, it shall bee made perfect in another World : other graces faile, but love never faileth : 1 Cor. 13. 8. *Prophecies they faile, and faith that shall cease, but love shall abide for ever*, it shall be so farre from ceasing, that it shall after the ceasing of faith and other graces, be made perfect, and the Saints that love God indeed here ( and from that fountain of



of love, love each other) they shall then for ever live in the bosome of love, their soules being satisfied in the enjoyment of him, the fountain, they shall be then perfectly knit together in one, being filled with the enjoyment of God, made perfect in love, through that abundance of love it enjoys in him.

The third particular propounded is, the manifestation of this love, how the Saints manifest this their love each to other.

1 In a faithfull diligent watching over each other in love, *Phil. 2. 4.* look not every one to his own things, but every one to the things one of another: there should not bee such a spirit amongst Christians as was in Cain, who said, *Am I my brothers keeper?* no, no, you are keepers of each other, and it is love that will make you faithfull to each others soule in this particular.

The second manifestation of love is, in building up one the other in the most holy faith, edifying one the other in love, helping forward each other in the way of holinesse, being compacted together in the order and fellowship of the Gospel; maketh increase of the body, to the edifying it self in love, *Ephes. 4. 16.*

In bearing with the weaknesse of each other, *Col. 3. 12, 13.* Put on, as the elect of God, bowels of mercy, kindnesse, humblenesse of minde, meeknesse, long-suffering, forbearing

one another, and forgiving one another, even as God for Christ sake forgave you. Here is the manifestation of love, when you are able to beare with, and forbear one another, from this principle, because God hath born with you, God hath forgiven you, Rom. 14. 1. Him that is weak in the faith receive unto you.

4. In restoring a false brother with the spirit of meekness, *Gal. 6. 1. If any brother be false through weakness, ye that are spiritual, restore such a one with the spirit of meekness.* much tenderness is to be used towards a brother in this case; the ground is, we our selves, the strongest of us, are subject to, and may fall, by the like temptation, if the Lord prevent it not.

5 In speaking kindly to each other : good words and comfortable : this is the manifestation of love : and truly where there is love in the heart , it will appear in the countenance , in the words , a cheerefull and loving countenance , loving words ; here will be words both for the Saints , and to the Saints . First , for the Saints to goe to God in prayer , *Eph. 1. 16.* for them , in their vindication , when any scandall is unjustly laid upon them : so *Jonathan* for *David* , *1 Sam. 19. 4.* *Jonathan* spake good of *David* , and good for *David* .

2 In speaking kindly one to another , so the Apostle *Paul* , he ever gives the Saints the title

of Brethren, wherefore holy Brethren, partakers of the heavenly calling: and Solomon saith, *That a soft answer turneth away strife.*

6. And lastly, love is manifested in condoling each with other, in afflictions: the Saints are all of them members of the body of Christ, 1 Cor. 12. 27. and the members of the naturall body are sensible of the sufferings of each other, if one member suffer all suffer with it; if one member rejoyce, all rejoyce with it: so it is or should be in the body spirituall, we should beare part of one another afflictions; be truly sensible of the afflictions of each other, and so beare part with each other, be truly sensible of the comforts of each other, and so rejoyce together, this is the property of true love where it is: I have very briefly hinted upon some particulars, much more might be said in this particular: but I desire not to be tedious in this place. I might branch forth in many other particular Gospell commands which would be too tedious: only thus, where the love of Christ is indeed shed abroad by the holy Spirit, there love constrains the soul to yeeld it self up wholly to the Lord Jesus, and all his commands, whatsoever things are of good report, whatsoever things are lovely, whatsoever things are warranted, and required in the Gospel, the soule that truly loves the Lord Jesus, is ready in the power and strength of Jesus

to

to walk up unto it : It will not consult with flesh and blood, it will not stand upon carnal arguments : but as the Lord Jesus hath glorified mercy, grace, and love in doing unto the soule so it will now look what it is may conduce to the exaltation of his name, and then the soule that truly loves the Lord Jesus is satisfied, let the name of Jesus have the glory, and the soule that truly loves him, hath its end, and rests satisfied.

*Use*, It concernes every one to look whether Christ hath been their Prophet : hath Christ given thee a heart willing to submit unto him in all things ? ready in his power to yeeld universall obedience to all his commands ? O what chiefly concernes you to try your selves, and if so, then whether your obedience flow from love. It is possible there may be external obedience from base and by ends, and then it is nothing ; *Love is the fulfilling of the Law* whatsoever is done in love, that is, from the love of CHRIST shed abroad in the heart, is well done : but all done without love is nothing, preaching, praying, professing, communicating, it is all nothing without love : it is one thing, to preach, and pray, and profess, it is another thing to doe it out of love to Christ, then it is a fruit of faith. *Faith worketh by love*, and all works done without this are not acceptable, 1 Cor. 13. 1, 2. *Though*

*speake*

mak with the tongue of men and Angels, and  
 it is not love, it is nothing, it is but as a soun-  
 ding brasse, or tinkling cymball; a man may  
 use excellent words, fine composed sentences,  
 admirable expressions, all flowing from a no-  
 rrall knowledge, that may much affect the  
 senses and hearts of the people, and yet all be  
 but a sound of words attained by art, as a  
 sounding brasse or a tinkling cymball, which  
 seems to make a sweet sound to the ear, when  
 there is nothing in it indeed, but a composure  
 of humane art; and so being brought out of  
 that frame, there is nothing indeed worth  
 looking after, or harkning unto: even so are  
 those persons, who seemingly doe glorious a-  
 ctions, and yet indeed have not the love of God  
 within them.

But to proceed: the third thing that Christ  
 fully teacheth his people, as to beleve,  
 which faith you have heard, produceth its  
 effects, so in the third place he teacheth them  
 to live by faith, that is, to act and exercise this  
 faith upon all occasions, in all times, according  
 as they have need to make use of it: and in-  
 deed, this is a great Gospel mystery, which  
 the Saints are too much ignorant of. It is one  
 thing to have faith, and another to live by  
 faith, it is one thing to have legs, and ano-  
 ther thing to make use of them, to goe with  
 them.

Quest.

*Quest.* What is it to live by faith?

*Ans.* 1 It is to exercise faith, that is, make use of it as need requires: or, 2 it is living upon Christ in the want of all things: 3. it is a living by believing of what the Lord shall one day enjoy.

1 It is to exercise Faith as occasion for it: that is, to exercise it upon the object for faith hath ever an object, and if it be right and true, the object is CHRIST: now if it be true, there is occasion for the Christian to exercise faith in every condition, either *Internally*, or *externally*: for the Christian hath many enemies to encounter withall, the Flesh, the Devill, and the World; all these combat in and upon the soul. Now Faith overcome

1. The *Flesh*, that will be ever lusting against the Spirit, Satan coming in, working by itselfe will be in every action, self-wisdom, self-priding, and self-boasting: this is contrary to the mind of the Spirit, and now the Spirit is troubled and grieved, so that many times there is a hot conflict in the soules of the Saints, how comes the Christian to overcome it? By relying and applying Christ, it can say as Paul, I have a body of sin, a proud, cursed, self-seeking nature, but thanks to God through Jesus Christ, &c. and there is no condemnation to them in Christ. It is true, I have a base nature, a wicked, cursed, deceitfull, proud, self-seeking



seeking heart, yet the Lord hath let forth a  
 glimpse of his glory to my soule; hee hath  
 let me see, and hath sealed this by his Spirit  
 into me, that I am in *Christ*, and there is no  
 condemnation for me; and so by faith seeking  
 to *Christ*, the soule overcomes this enemy *Fleshe*,  
 and then secondly, it ever lives in believing,  
 that this fleshly corrupt nature shall be every  
 day more and more subdued, and so is ever  
 crying a crucified *Christ* for the killing and cru-  
 cifying of this body of sin.

2 The *Devill*, he will come in with his  
 arts, laying hard and heavy things to the  
 charge of the soule, although the Apostle saith,  
*Rom. 8. 33. Who shall lay any thing to the*  
*charge of Gods elect? It is God that justifieth:*  
 although God himselve pronounce a man cleare  
 and just, yet the *Devill* will come in, and en-  
 deavour to make worke in the godly, justified  
 soule. O (saith the Devil) thou art a vile cur-  
 sed creature, thou hast a base, earthly, carnall  
 heart, thou art not able to perform any duty,  
 but it is full of sin, and as good never a while,  
 is never the better, Thy services (hadst thou no  
 other sinne to be accountable for) are enough  
 to condemne thee. And besides all the rest of  
 thy sins, of thy basenes in performing duty, this  
 is, that is worst of all, thou hast a wicked proud  
 heart of thine own, thou art ready, when ever  
 God hath assisted thee, to take the honour to  
 thy

thy selfe, and to pride thy selfe in those weak duties thou performest.

What sayest thou to this Christian? hast thou any experience of this tryall in thy soul? I dare say thou hast, if Christ dwell there, but what course will you take to overcome in this combat, see *Ephes. 6. 16*. There are the enemies the Saints are to encounter with, they are no small, no mean enemies: see *Vers. 12* and the Armour; the Christians Armour, its all Armour of prooffe, but above all take the shield of faith, wherewith yee shall be able to quench all the fiery darts of the wicked: the Devill will come, and come againe, he will have one dart, and another dart: now the way to overcome is to take the shield of faith, a shield is for defence, so this faith both defends and resists the Devill.

*Quest.* But how doth faith overcome?

*Ans.* It ever hath an eye to the foundation Christ, it knows the foundation standeth sure, and so it turns over the Devill, the false conclusion that the Devill and the heart is ready to make together to Christ: and now the soule saith it is true *Satan*, or it is true *heart*, I am base, I have a vile cursed nature, I cannot pray nor performe any duty as I should, sin is in my best action, I confesse I am in my selfe as bad as man or Devill can make me, not a worse heart in the World, more  
subject

subject to evill, further then God restraines  
 it, more unable to doe good, farther then  
 God enables: and what of all this *Satan*?  
 I know there is enough to condemne mee for  
 ever, were I to answer in mine owne person  
 for my selfe; but Christ hath been condem-  
 ned for me, *Satan*, hee hath borne all my sinnes,  
 and so my condemnation, and hee hath made  
 himselfe over to mee, so that now thou must  
 first have something against Christ, before  
 thou canst shake my hold, and thus by faith  
 flying to Christ, the soule overcomes the ene-  
 my: but if the soule cannot thus have re-  
 course to the Lord Jesus, hee is gone when the  
 tempter comes, hee is not able to resist. Then  
 sayth the beleeving soule, it is true, *Satan*, I  
 have a proud selfe-seeking heart, ready ever  
 to take that honour to it selfe, that is due to  
 God; but it is as true, that I may thanke thee  
 for it, who hast thus metamorphozed my  
 nature, and made it like thine owne, and not  
 onely so, but commest in, and ever stirrest up  
 the heart to pride and selfe-seeking, know-  
 ing well by experience, that it is a sinne that  
 much provokes God; but this is my mer-  
 cy, God lets me see into this depth of wicked-  
 nesse, and it is my burthen: but Christ hath  
 freed mee from the power of it, and from the  
 iniquity of it, hee is ever subduing it in mee, and  
 one day I shall for ever bee freed, both from it  
 and

and thee: thus by faith the soule over-comes the Devil: this is the first particular wherein the *Christian* comes to live by faith, in the exercising of it, according to the manifold occasions it meets withall.

2 To live by faith, is a living upon *Christ* in the want of all things, and that both externall and internall.

1 *Externall*, in the want of outward things: when the creature is stripped naked and bare, brought even to a morsell of bread, then to live in believing the Lord will care for you, when that you are brought to Christs condition, that you have neither House nor home, nor any thing in the World, besides Christ, besides a God to live upon; then when thou canst get a promise, as that, *Hebr. 13. 5.* He hath said, *I will not faile thee, nor forsake thee*, and stick close to the Lord Jesus in such a promise, this is a living by faith, when the Creature failes, *Hab. 3. 17, 18.* *Although the fig-tree shall not blossome, neither shall fruit be in the Vine, the labour of the Olive shall faile, and the fields shall yeeld no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoyce in the Lord, I will joy in the God in my salvation.* This is to live by faith, when all Creatures faile, then to live upon God, then to rejoyce in the Lord, believing that God is able and

will

will help, the Lord will sustain. The want of this faith, was Israels sinne, *Psal. 78. 18, 19.* They spake against God, and said, *Can God prepare a table in the Wildernesse?* how is the deceitfull heart of man ready to distrust God in such a condition as those Jews? Can God prepare a Table when all is gone? but faith in such a condition, beleeves, and lives by beleevving, and the Lord will care for mee (saith the soule), and the Lord hath said it: *The Lions shall lack, and suffer hunger, but they that wait upon the Lord shall want nothing that is good.* This is a hard thing, it is easily said, but not so easily done; you think it is easie, perhaps to live by faith; while you have a house, a calling that brings you in money, perhaps every day or every week, or money by you, or land, &c. you can live comfortably upon Christ and your calling, upon Christ and your house or land, but let all bee taken from thee, then how thou canst live? this may be your condition; and then you will be put to the tryall.

2. *Spiritually,* When the soul hath nothing of its own to rest upon, when duties and performances and all is gone, then to believe and live by believing: this is to live by faith inwardly upon this ground the soule believes, *Rom. 4. 4, 5. He that worketh not, but belie-*

N

verb

veth on him that justifieth the ungodly, his  
 faith is counted to him for righteousness, he  
 that worketh not, he that cannot performe  
 one acceptable duty in way of righteousness,  
 but sees all is nothing, yet beleeves in Christ,  
 and so lives by believing, this is the constant  
 stay of a believer, he ever sees his own emp-  
 tinesse, the unrighteousnesse of his best ac-  
 tions: I say, to believe in, and to live upon  
 Christ in all such conditions, it is to live by  
 faith, above duties and performances: but how  
 doe many a professing man and woman, com-  
 fort themselves in the performing of duties, in  
 their enlargement in duty, and the like, but  
 when they faile in this, then they call all in  
 question again: this faith was not right, for  
 they think they believe, because they can pray  
 and meditate, &c. when indeed the soule that  
 rightly believeth, doth believe because he cannot  
 pray, nor act, or do any thing that is acceptable,  
 and therefore he cannot live by faith, but when  
 that power he has to performe duty failes, his  
 faith and all failes, this is not to live by faith, yet  
 this hath been the life of most professors in this  
 Nation.

3 A living by faith, it is to live by believing  
 of what the soule shall one day enjoy, and so  
 this mightily beares up the Spirit of the  
 Saints.



And this we may take notice of under a three-  
fold consideration.

1. That which the gracious soule longs  
most after is the full enjoyment of God, no-  
thing else can satisfie the believing soule, the  
soule that hath tasted how gracious the Lord  
is. O saith the soule, when shall I come to  
the full enjoyment of my GOD, and so  
the soul groans, as the Apostle, 2 Cor. 5. 2.  
earnestly desiring to be clothed upon with the  
house from heaven, and the reason is, *Verse 7.*  
while we are here we walke, that is, live by  
faith, and not by sense, while we are at home in  
the body, we are absent from the Lord, that is,  
absent comparatively with relation to what it  
shall be, for the soule has but a glimpse of glory,  
a taste of the excellency it shall one day en-  
joy in Christ.

*Quest.* Now what is it that beares up the  
soule in this condition? how doth the soule  
live in the want of this full enjoyment of  
God?

*Answer,* 1 By faith hee can looke upon  
God, as having a relation to him, God in  
Christ is my God, saith the soule, and I shall  
one day enjoy him, I shall one day see him,  
and for ever be satisfied in the beholding of  
him, this quiets, this satisfies the believing  
soule, it is content to wait upon God, hee

And N 2 that

that believeth maketh not haste : It is in this case with the believing Christian, with a loving and tender wife, her desire is alwayes to live in the enjoyment of her husband, but when her husband is absent, away from her, it may bee shee receives and then a comfortable Letter from him wherein shee sees a glimpse of his love, and reads his letter, and will have as much fellowship with him in his letter as shee can : she will look to every word, every sentence, and note what expressions of love shee can find there, and then she is cheer'd and comforted. I have a letter from my husband ; saith the loving wife, wherein hee lets forth a taste of his kindenesse and love unto mee : O here are sweet words of love, of a tender affection. But saith the wife, this is not all, hee will come home unto mee at the time appointed, and I shall enjoy him, and this is that which most of all cheeres up the heart of the wife, my husband will return at the time appointed.

Thus it is with the believing Christian, nothing lesse then the enjoyment of God can give satisfaction to the soule that hath once tasted of him : but beloved, the Lord Jesus, the soules beloved is gone a far journey, he is onely espoused, betrothed the soule to himself.

hath reserved the full enjoyment that the believing soule shall have in him, till another world; onely he discovers this his love, lets forth a glimpse of his glory, into the soules of the Saints; and then the soule having once tasted of God, how good, how gracious, the Lord is; then nothing but the full enjoyment of Christ can satisfie. Now the Lord Christ hath left his word here for his beloved, to have recourse unto, and there he hath made known his love, and his heart to his poore people: and now the soule that longs after Christ, hath recourse to the Scripture, then she searches what Christ hath said, and when she soule meetes Christ in the Scripture, then it is cheer'd, then it is comforted, here is a blessed word saith the soule, Christ is my *all* and in *all*, though I cannot come to the full enjoyment of him: and then the believing soule will to Ordinances, preaching, and the Supper of the Lord, fellowship and communion of Saints, get what it can of Christ, meet with her beloved every way God hath appointed for that purpose: but still this is the great support, my beloved will come at the time appointed, he is gone to receive for himselfe a Kingdome, and hee will return, and I shall enjoy him in his fulnesse, in his perfection, and here the soule lives and waits pa-

tiently, here the anchor of hope is cast, and holds the soule close to the Lord Jesus, living by beleeving what it shall one day enjoy, *Heb.* 11. 1.

2. That which the gracious soule longs after, is a full and perfect freedom from corruption: it is that body of sinne that burthens the Saints, that it makes them cry with the Apostle *Paul*, *O wretched man that I am, Who shall deliver mee from this body of death?* and the gracious soule could well bee contented sometimes to embrace death, that it might bee freed from this body of death; under which God is pleased (for ends best knowne to himselfe) to exercise his children under. Now what is it bears up the spirits of the Saints in this condition? it is this, the beleeving of this, that they shall one day bee rid of this base proud deceitfull heart, a day is comming when I shall change this vile body of sinne, and I shall bee made like unto the glorious body of Jesus Christ, *Phil.* 3. 21, I am already justified, and so made a son, a daughter of God, and this I know, I shall one day bee made like unto him, *1 John* 3. 2. This is that which cheeres the heart of a Christian many times, when it is in a low condition, when put to a stand in the beholding of those base haunts of the heart, that it findes within

it selfe: when perhaps it is put to a stand in the beholding of it: O sayth the soule, what I, after so much experience of Gods love, so much faith in the Name of Jesus, and have such a base heart, such a through for wickednesse, the Christian is sometimes put almost to a stand here: but then he comes to consider, God is wise, and hee is pleased to exercise me under this body of sinne, to keepe me in a continuall dependency upon himselfe, and this is my comfort, I shall one day bee rid of all these enemies of mine, and I shall one day enjoy the Lord Jesus, in his holinesse and in his glory, *When Christ which is my life shall appeare, then shall I appeare with him in glory Colos. 3. 4.* and in this case the beleeving soule lives in beleeving what it shall one day enjoy, namely, freedome from sinne, glorious liberty, even the glorious liberty of the Sonnes of God.

3 The Saints of God are subject to afflictions and reproaches whilst they are in this world, *so* Christ sayth, *John 16. 3.* *In the world yee shall have tribulation:* It is true, Christ hath prepared a Kingdome for them, but they are not like to enjoy it in this World, I meane that Kingdome of glory, although it is true, they enjoy much of God here in this Kingdome of grace, *The kingdome of God is within you.*

But the Saints here are liable to persecutions and afflictions ; now the believing Christian lives ; in believing it shall one day be freed from those hard things it suffered here, freed from evill men, and I shall one day have a Kingdome , sayth the Soule : Thus *Paul* comforts himselfe, *2 Cor. 5. 1. 2 Tim. 4 5, 6, 7.* and this was it, with which *Peter* comforted the scattered Jewes, *1 Pet. 1. 3, 4, 5.* *They were begotten to an inheritance incorruptible, undefiled, reserved in Heaven for them*, and this was the ground of that exhortation to constancy to the end in time of affliction, *Rev. 2. 10. Be faithfull unto the death, and you shall have a crown of life.*

Thus (Christians) have I endeavoured, both from the light of Scripture, and the light of experience, to hint out briefly unto you a take of the Christians, living by Faith, and this Christ teacheth all those whom he effectually teacheth, *Heb. 10. 38.*

I might proceed to other particulars, namely, that Christ teacheth us to own him as our Priest, as our King : It is Christ our Prophet indeed, that teacheth us all things, that we rightly know, wee know nothing as we ought to know, further then Christ Jesus by his Spirit teacheth. But I proceed to the next particular propounded in the Office or



work of a Prophet, namely to work miracles, this the Prophets before Christ did. *Moses* a type of *Christ*, and the great Prophet of Israel, wrought many miracles when the Lord sent him to deliver his people.

And this hath Christ our Prophet done, and doth to this day; this hee did when hee was in the world, turning water into wine, raising the dead to life, restoring those borne blinde to sight, &c. And this hee still doth, *Christ* our Prophet is ever working miracles: The conversion of a Soule is a miracle, it is the changing the Nature, and it is above Nature to doe it, to raise a man from the dead to life, is a miracle, and this Christ doth to every soule who is indeed raised, *Eph.* the 1. and 5. verses compared, *Vers. 1. And you who were dead in trespasses and sins. Vers. 5. Even when we were dead in sinnes, hath he quickned us. &c.* Now to quicken, to give life to a dead Soule, is a miracle, and this Christ doth ordinarily: and hee gives sight unto blind men. It was a miracle for Christ to give sight to the man that was borne blinde: beloved, every man and woman in the world is borne blinde, spiritually blinde, and this is a great miracle to cure such, yet this is the ordinary work of Christ: and every man naturally is borne blinde, lame, and deafe, but  
Christ

Christ when he comes hee opens the blinde eyes, he unstops the deaf ears, hee causeth the lame to walke, and the tongue of the dumbe to sing, *Esa. 35. 5.*

2 The Prophet did foretell things to come, *Moses* and the rest did foretell Christ, &c. and so did Christ in many particulars, *Mat. 24.* but I passe this also.

2 Christ is to bee exalted Prophet in the dayes of the Gospel, see *Acts 3. 22, 23.* *A Prophet shall the Lord your God raise up unto you, him shall you hear in all things.*

*Use 1* To examine if Christ hath been thy Prophet. When Christ comes first to the soule, he finds men dead and gives life unto them, he findes men blinde and gives sight unto them: Hath the Lord discovered thy dead condition unto thee, and given thee life? art borne from above? *That which is born of the flesh is flesh,* and thou wert born flesh, dead in trespasses and sins, hath the Lord changed thee from a state of death to a state of life, from a state of infidelity to a state of believing? thou wert blinde thou wert born blinde, not able to see into spirituall things *1 Cor. 2. 14.* Hath the Lord opened thine eyes? canst say I was blinde, but now I see, I was dumb, but now I speake, o this is worth your consideration.

*Use 2* A word of consolation to the Saints whom

whom the Lord Jesus hath taught: what is the comfort you will say?

1 He will for ever be thy Prophet, and will be ever teaching thee: *Thou shalt hear a voice behinde thee saying, this is the way, walke ye in it, when thou turnest to the right hand or to the left, the Lord Jesus will be for ever thy Prophet, he wil never fail thee nor forsake thee: his eye shall ever be over thee for good, he wil direct thee in all thy wayes, and is not this a mercy?*

2 He that made all the Saints Prophets, he hath poured down a spirit of prophesie upon them, that now they are enabled by the spirit of prophesie to speak one to another, for edification, exhortation, and consolation, 1 Cor. 14. 3. and therefore the men of the world might hence be warned to take heed how they meddle with the Saints to persecute them, for they are the Lords Prophets, 1 Cor. 16. 22. *Touch not mine anointed, doe my Prophets no harme,* Christ takes every wrong done to them, as done to himself, therefore you had need look to it, for it is that which will work your ruine in the end.



THE  
EXALTATION  
OF  
CHRIST,  
The alone KING of  
SAINTS.

---

CHAP. III.

---



Come to the Kingly Office of Christ : Christ is the alone King of his people : believe it, Christ is the alone King of his people, Christ is a King, and hee hath a Kingdom, *Psal. 45. 6.* His Kingdome is spirituall, it is not of this world although it is in the world.

Christ

Christ hath a twofold Kingdome here in this World : there is the Kingdome within the Saints, and the Kingdome without ; the one in the heart, the other in the Church ; they are both spirituall.

1 Christ rules and reignes in the Saints : the Kingdom of God is within you : beloved, Christ hath a Kingdome within you, if yee are his, *Christ is in you except yee be reprobates,* 1 Cor. 13. 5. And this is a priviledge more then all the Kings in the earth have, they may reigne here over their subjects, but not in them : but Christ first reigns in them, and then over them : he reigns I mean spiritually over none ; but those in whom he reigns.

Now Christ reigns in the souls of the Saints ; first, opposing all things that are contrary to himselfe : there are other Lords that will seek to rule in the hearts of the Saints, if Christ subdue them not : the Devill he will seek to be Lord (he that is the God of the World, and rules and reigns in the hearts of the children of disobedience) where Christ doth not rule ; but when the Lord Jesus comes he dispossesseth him, and casts him out, and so keeps him out. The Devill will make many a strong assault, through many a fiery dart at the soule of the Christian, endeavouring if possible he can, to shake his hold ; but Christ he is the King, he

is the Watchman, the Keeper of Israel, he giveth in power to the weak fainting soul, to overcome all those lawes and edicts Satan shall endeavour to set up in the Soule; so that now the Christian espies all Satans plots and artificiall devices to trap and ensnare him, rejects all his temptations, and sayes as Christ, *Get thee behinde me Satan*: When the Devill acts and workes in others, he hath no power over the soule where Christ reignes: It is true, hee may throw in his darts, sometimes make essays either to tempt to some evill, or to shake the Faith of Christians, but Christ the King reignes there still, conquers him, subdues him, and so carries on his own work, that the gates of hell cannot prevaile against that soule where he dwels. Thus Christ reignes, keeping under Satan, believe it, beloved, Christ and Satan cannot reigne both in one soul.

2 Christ opposes the power of sinne in the soule where he reignes: sin bears a strong sway in the soule, now Christ he opposes it, sets himselfe against it: hence it is there is such a strong opposition between the *Flesh* and the *Spirit*, that is, the Spirit of Christ: *The Spirit lusteth against the flesh, and the flesh against the spirit, and these two are contrary each to other.* And thus the Lord Jesus continues opposing of sinne, of the lust and corruption that is in

the



the hearts of the Saints.

*Quest.* How doth Christ oppose sinne and Satan? for sin is Satans work, 1 John 5. 1. For this cause was the Son of man manifested, that he might destroy the worke of the Devill. The work of the Devill is sin, he that committeth sin is of the Devill.

*Answ.* Christ destroyes sinne, which is the Devils work, two wayes.

1 Christ he destroyes the guilt of it, and that he did, in bearing both the sinne, guilt, and condemnation of it upon his owne body, 1 Pet. 2. 24. Rom. 8. 3. and now he comes, and in the Gospel makes it known unto his people, Rom. 5. 11.

2 He destroyes the power of it by his Spirit by the operation of his power working, reigning and ruling in the hearts of his people, Rom. 6. 4. Now Christ subdues this iniquity by his Kingly Office, reigning in the Saints, *Ye are not under the Law, but under Grace*, under Christ in whom is manifested the fulnesse of grace.

This doth Christ two wayes: first, he comes to the soule of a poore sinner, discovering his excellency, the riches of his grace, and shedding abroad his love in the heart, gets the soule willing to receive him out of love to him, desires to have Christ set up, and his  
King-

Kingdome within it selfe : for Christ hath never a Kingdome in the heart of man, till he thus comes and breaks in upon the soule, discovering love : yet now sayth the soule, let Christ bee King, and none but him : although it is true, it is by his power hee breaks it upon, and subdues the stout spirit of man, who would not willingly submit of himselfe, yet Christ makes him willing, by the shedding abroad of his love in the heart, *Romans 5. 5.* So that now, the Lord Jesus with the free consent of the gracious soule, sets up his Kingdome in the heart, so that when Christ sayth, *My fountaine, give me thy heart* : Lord, take my heart, sayth the soule, dwell there, rule there, set up thy Kingdome there : so that you see Christ doe not rule as Tyrant in the soules of his people, but with the free and full consent of the mind of the person in whom hee reigns, for this is both the wisdom and power of Christ, that hee makes his people *a willing people*, *Psalme 110. 3.*

Then secondly, Christ having purged the heart of man in some measure, overcome those strong lusts and affections, and makes it a meet mansion house, a Temple for his holy Spirit to dwell in : hee then sets up Laws and Statutes in the hearts of his children, in his kingdome, and there he rules opposing all other

Laws

Laws, for there are and will be the stirring of corruption, and that very strongly too.

Now Christ first sets up the law of *faith* in the hearts of his people, and that in opposition to infidelity: for naturally the Saints are subject to infidelity, through the motions of corruptions and temptations of Satan. The believing soul when it sees what a base nature it still carries about within it self, being sensible of the stirrings of lusts and corruptions, Satan helping, then it is troubled; O this evill nature of mine, saith the soule, *Who shall deliver me from this body of sin?*

Now the Law of Christ is to *believe*, and in this condition to live by believing: and so Christ enables to put faith in exercise; and to believe above hope, almost as *Abraham*, and so he still quiets the soule by enabling it to believe constantly in the name of the Sonne GOD; and that when it cannot worke, for hee is the Prince of our faith, the author and finisher of it: and so here is in the heart of the Christian a strong conflict between the Law of faith, and the Law of infidelity; the spirit of faith, and the spirit of infidelity: infidelity it comes in with a mighty commanding authority upon the soule of the Christian, set on by the devils malice, and perhaps, sometimes seems almost in the eyes of reason to

O

get

get the victory over faith; but then Christ (who maintains his Laws, puts them in execution) arises, and raiseth up the heart above these doubtings and carries on the soule in a way of believing still, and so quashes infidelity, and treads it under feet, and leaves it dead, executed for present by the law of faith.

2 CHRIST sets up the law of love in his Kingdome, I mean in the hearts of the Saints, and that in opposition to hatred. For the truth is, that every soul in whom Christ reigns not, doth indeed hate Christ: now Christ sets up this law of love in the hearts of the Saints: love to himself, to his holiness, to his Gospel, Ordinances, Saints, every thing, that hath the name of Christ stampt upon them: it loves it for his sake, and this law of love opposeth hatred, for there may come sometimes, hard thoughts into the soules of the Saints under afflictions, and fiery tryals, ready perhaps, to say with David, *Hath the Lord forgotten to be mercifull? hath he shut up his tender mercy in displeasure?* Now the law of love comes in, and helps the soule to see that there is in Christ nothing but love to it, notwithstanding the soules present apprehensions, and sees all things shall worke for good to them that love the Lord; and so can say with the Prophet, *Lord out of very love hast thou afflicted me:* and

so the soule is knit to Christ in all conditions, and cannot but have high thoughts of him, even then, when it suffers either *for him*, or *from him*.

*For him*, That is; for want of the enjoyment of the manifestations of his pleasing countenance, and the fresh incomes of his love, *the kissing of his mouth*, Cant. 1. 2. or for the bearing up of his name in a visible profession of the Gospel of Christ.

*From him*, Fatherly chastisements out of love; to make us partakers of his holiness, Hebr. 12. 10. In all these sufferings, when perhaps sometimes the carnall part is ready almost to quarrell against Christ; this Law of love quells and subdues all, brings this heart-rising in subjection, and knits the soule to the Lord Jesus.

2 As it causeth the soule to love the Lord Jesus, so it causeth it to love all that is Christs, and highly to esteem of it: it opposes any other Law that may seem to arise; as sometimes perhaps through the workings of Satan, with the corruptions of the Saints, there may be some beginnings of slighting the Saints, of entertaining hard thoughts of them, but then Christ stirs up and revives the law of love in them, kils that hatred, those hard thoughts that it was apt to conceive against them, and

so knits the soule to them by a more firme united love then ever, and thus this law of love overcomes this law of hatred: in a word, it causeth the Saints to doe all that they doe out of love, *The love of Christ constrains them,* 2 Cor. 5. 14.

3 Christ sets up in his Kingdome the Law of meeknesse and humility, and that in opposition to the law of pride and vainglory, *Learn of me,* sayth CHRIST, *for I am meeke and lowly in heart,* Matthew 11. 29. and this Christ sets up in the hearts of his people, for hee makes them partakers of his own graces, *John 1. 16,* It is a fruit of the Spirit, *Gal. 5. 23.* and of the Law of Christ, set up in the soules of the Saints, against which there is no law can prevaile. It is true, there will be a rising sometimes in the spirits of the Saints, pride will thrust it selfe in, and be ready to lift up the creature in the apprehension of some selfe excellency, although there is no cause, yet this is a truth, I believe it, those that have any experience of the Kingdome of Christ, or of the working of corruption know it right well, pride will be pricking in, and ready to lift up the creature above measure, eyther sometimes Externally, and to make a difference betwixt himselfe and others, as nobility of birth, parents or kinred, honour in the World,



World, Externall carnall excellencies : O how will it work sometimes upon the heart of a poore creature, as if he were some body above others ? O is not thy soule sensible of this sometimes dear Christian ? I cannot but think it is : But then comes in Christ, with his law of meeknesse of humility, and puls down this pride of heart, and lays it low, and brings the soule againe to lay all in the dust : what is honour, saith the beleeving soule ? what is nobility of birth ? this is my honour, that I am a sonne, a daughter, of Jesus Christ, and so the soule comes down, ready to do any service of love to the meanest Saint ; and now the Saints come to serve one another in love, and now they come again to see that they are all one in Christ Jesus.

Sometimes Internally, or with relation to Internall gifts received, although wee have nothing but what wee receive, yet this is the balenesse of mans nature, it will grow proud, be ready to be lifted up, even with those graces received, is it not so with thy heart ? art thou not naturally proud ? doth it not presse in upon thee sometimes ? I know it doth, and I dare say it troubles thee that art a Christian : But now Christ comes with his Law, and casts all down to the ground, lays low those mountains, those strong lusts that exalt themselves thus against

the Kingdome of Christ, for this pride is absolutely against the Kingdome of Christ, hee will not have such things in his Kingdome, it will thrust it self in, but the Law of Christ discovers it, vanquisheth it, and keeps the soule in an humble, lowly, meek condition. O consider of it, where pride domineers and rules, *Christ* hath no Kingdome in that soule, there *Christ* dwels, there he reignes, where he hath made the soule humble: faith in *Christ* doth not make men proud and high, no, no, it is the greatest enemy to it in the World, a proud heart did never, can never believe, before brought low in the sense of its own nothingnesse and emptinesse.

4 *Christ* sets up in the hearts of his Saints in his Kingdom, the Law of patience and contentednesse, in opposition to anger, impatience, and discontentednesse.

Rash anger, impatience, peevishnesse of spirit, how will they arise and bee striving sometimes in the hearts of Christians for a small matter? how will the heart be out of order and distemper? what words will bee ready to flow forth, the heart being in this temper? but now in the heart of a Christian, *Christ* puts in execution his Law of patience and quietnesse of spirit. O saith *Christ* to the soule, thou must be patient and meeke, thou

thou must learn of mee, didst thou ever read that I was moved to anger, and impatience to fret and fume? no, not against mine enemies: and then saith the soule, ô what a foole am I thus to fret, and then to be angry? how unlike to Christ am I? and then down comes that proud, peevish spirit into the dust, and *so foolish was I and ignorant, I was even a beast before thee*: and then the soule is turned again into a sweet disposition of love, a compound of patience, not easily provoked, not easily again stirred to wrath.

Sometimes in the soule of a Christian is apt to arise perhaps some impatience and discontentednesse under afflictions and persecutions, hardly can it beare with patience, some heart-rising this way may arise: but then in comes Christ, putting in execution the Law of patience and contentednesse, and pulsdowne all those impatient, discontented thoughts, and the soule is quieted and contented, and willingly submits unto the minde of Jesus, and then it can say with the Apostle Paul, Phil. 4. 11. *I have learned in what estate fewer I am therewith to be content*, and now the soule is quieted, and waits patiently upon the Lord, and now the soule saith, ô how unlike am I to Christ? hee suffered

(meekly as a Lambe dumbe before the shearer, and opened not his mouth ) for me a sinner, he suffered for me, the just for the unjust, that he might bring me to God, and shall not I be contented to suffer reproach and shame for him, and then come what will come, patience possesseth the soul.

5 Christ sets up the Law of heavenly mindednesse in the heart of a Christian, and indeed it is no wonder, for his Kingdome is there, Heaven is there, *The Kingdome of heaven is within you*, Luke 17. 21. and therefore needs must Christ let up this Law in his Kingdome, and that in opposition to earthly mindednesse, sinfulnessse, or any thing that is opposite to holinesse and heavenlinesse; and you know how the spirits of men, nay, of Christians, are apt to be below the Lord Jesus: sometimes on earthly objects, sometimes vaine, proud, unprofitable things run in the minde, but Christ hee comes and scatters those low things, and raiseth the heart to himselfe, and keepes the heart in such a temper, that nothing can satisfie it but himselfe, and when it looseth its heavenly temper, its heavenly glory, it is presently troubled, and it cannot possibly take comfort in any thing beneath the Lord Jesus: and here is a continuall combat and conflict between the flesh and the spirit, the

the corrupt Nature, and the Divine Nature; and certainly here corruption and Satan many times bring sadnesse upon the Spirits of the Saints, in darkning, in over-shadowing their heavenly enjoyment, I meane in way of sense, although they can never shake the faith of the soule in whom Christ dwells, *Matth. 16. The gates of Hell shall not prevaile against it.*

Consider now, doe you find Christs Kingdome, Christs Lawes, thus set up in your heart? doe you find Christ opposing lust and corruption within you, or doe you not? If Christ be there, you will find it in some measure: I confesse it, that Christ according to his diversities of operations and workings, keeps this law of sin under in some soules more then in other, both the workings of it, and the guilt of it, *Rom. 8. 2. The law of the spirit of life hath made me free from the Law of sin and death:* that is, free from the power, as it comes with authority, as a Law, there Christ subdues, although it will be there as a rebell reigning, yet it shall set up no law in the soule where Christ is. Consider of it you that were never troubled about your sinnes, but all things are at peace within you: it is a sad signe Christ hath not set up his Kingdome there: *While the strong man (the Devill) keeps the House, all things are*

at

at peace, all quiet; and so the poore creature lives in a fooles paradise, and pleases himselfe in this condition: but believe it, when the Lord Jesus comes, *He will sit as a Refiner, and as a Purifier, he will purge out the drosse when he comes.* Mal. 3.3. *But who may abide the day of his comming? Hee will come with the Refiners fire, and the Fullers sope,* he comes not to bring peace, that is, with lust and corruption, but the Lord cuts them down: corruption dies when Christ comes.

*Object.* But perhaps, some soule may object: I finde indeed some stirring within me, some to evill, and some motions to good, how shall I know that this flowes from the Kingdome of Christ set up in my soul, or from some other principle?

*Answer.* There is a conflict between the Law and naturall conscience, and there is a conflict between the Spirit of Christ, his worke in the Spirit of the Christian, and the flesh, corrupt nature and Satan.

1 There is a conflict between naturall conscience and the Law, or the minde legally enlightened and the Law: and this may be in a naturall man, or an hypocrite. Thus it was with Judas, *I have sinned in betraying the innocent blood:* he saw his sin, he had transgressed the law, and now he is troubled, not because of his sin,



it was a sin, but because his conscience now  
 tells him, will not let him rest. This conflict  
 may be in the heart of a poor creature, & Christ  
 ever come there in the way of mercy, and the  
 soule deceive and cozen it selfe, thinking Christ  
 there opposing sin, when it is nothing else but  
 the mind of man legally enlightened, apprehen-  
 ding wrath and anger from the breach of the  
 Law; and now walks more circumspectly, yeelds  
 more perfect obedience, opposes sin as a trans-  
 gression of the Law, and so thinks it, selfe in a  
 goodly paradise, in a faire way for heaven. And  
 as many poore soules deceive themselves, and  
 doe themselves everlastingly.

*Quest.* But perhaps some may say, how shall  
 I know the difference between mine own op-  
 posing sin, from a principle of legall light; whe-  
 ther the conflict be between natural conscience  
 and the Law, or the Kingdome of Christ set up  
 in my soule, and sin?

*Ans.* The conflict between naturall  
 conscience and the Law, it is only from the ap-  
 prehension of the condemnation of the Law:  
 the Law saith, *thou shalt not sin*, if thou doest it,  
 thou must suffer, thou must be condemned:  
 conscience enlightened, seeing this, is cast  
 down, and perhaps is much perplexed for sin;  
 it fights against sinne, opposeth it with might and  
 main, and resolves to sin no more: and anon  
 sin

sin presents it selfe, and the Law presents it selfe, and then out of doores sinne must. But why? because of the Law, not because of Christ: the law will give it no rest, no peace there. Now to illustrate this by a comparison in these dayes of war: I doe not question but there are many in this countrey that are turned Parliamenters for feare lest the Law seize upon their goods and persons, and so they lose all: their mindes are so far enlightened, that they see it is good to sleep in a whole skin, as they say, and hence they can perhaps talke sometimes, and doe for the Parliament, when indeed their mindes are contrary: well, there comes one whose minde is not so far enlightened as to see their own externall good, while he is here, one whom this man loves, and could gladly entertain him; but for feare of the Law he shall be counted and taken for an enemy to the State: out of doores this man goes, none dares entertain him. But why? not for want of love, but for feare: Beloved, I have known the truth of this on the other side ere now.

And thus it is with this man, perhaps the poore creature could be content to entertain sinne in his bosome, lust, anger, pride, &c. but no sooner doth sin appeare, but the Law that appeares, conscience that is troubled, must the sinne, else conscience cannot be quiet, and

so (beloved) for the quietnesse of conscience, who feares eternall flames, *Esay 33.14.* : that sin must, and an externall conformity followes, and so the man is become a Christian. there is as a man that hath a loving friend, hee brings him to his house, but the Wife will not be satisfied, she scolds, out must the man, else there will bee no peace: so sinne would finde all welcome perhaps, and kinde entertainment with the man, but naturall conscience from the apprehension of the Law, scolds and threatens, and out must the beloved lust, else there will be no peace. I feare me many poore souls cast themselves upon this rock.

But When Christ comes and sets up his Kingdome in the soule, he presently writes his Law in the heart, makes them partakers of the Divine Nature, makes them a willing people: and now the conflict is not betweene the Law and the Law, but between the Spirit and the Law: were there no law, that matters not with the gracious soul, it sees such a great disproportion and distance betweene its beloved and the Law, that there ariseth a bitter enmity between the Law and the Law of Love, in the Soules of the Saints; that the very appearance, the very motions of sinne, as it is sinne, not as it brings condemnation, but as it is filthy, polluting, contrary to the mind of Christ. Oh the soule hath

hath a continuall loathing of it, and thus he that is born of God sinneth not, gives not the allowance to sin, in the very thought, the very thought of it is bitter.

*Quest.* But what are the effects of the Kingdome of *Christ* in the souls of the Saints?

*Ans.* 1. Is the utter subversion and destruction of the Kingdome of Satan and sin: for sin is of the Devill, and he that is born of God sinneth not, as you have heard.

2 It is the continuall possessing of the soul with the enjoyment of God; *Christ* always dwelling in the heart of the Saints, for it is in the Kingdome, and the presence of *Christ* makes Heaven.

3 Is joy and peace, *Rom.* 15: 13. *The* *Gift* *of* *God* *hope* *fill* *you* *with* *joy* *and* *peace* *through* *believing*. And the Kingdome of Heaven consisteth not in meat and drink, but in righteousness and peace, and joy in the holy Spirit.

Joy unspeakable and full of glory: the soul in whom *Christ* dwells, who lives in the continuall enjoyment of God, must needs enjoy much consolation, In his presence is fulnesse of joy, and at his right hand pleasures for evermore.

4 He brings over those in whom hee rules to submit to the outward Regiment of his Kingdome.

The second particular propounded is, The Kingdome of Christ *over* the Saints : as *Christ* reignes *in*, so he reignes *over* the Saints. It is his Kingdome *in* them, that brings them in submission to his Kingdome *without* them : and this is a spirituall kingdome likewise : note pray you, this Kingdome of *Christ* is all spirituall likewise : 1 There is spirituall matter. 2 Spirituall Lawes and Institutions. 3 Spirituall executions. 4 Spirituall ends.

1 *Christ* hee is a King, hee is the King of people, and God wilt exalt him, and manifest him to be King one day, *Psalme 2. 6. Yet have I set my King upon the holy hill of Sion.* *Christ* is King, and he shall reigne, notwithstanding the opposition of men, of great men : *Why doe the Gentiles rage, and the people imagine vaine things? They consult, they take counsell together against the Lord, and against Christ.* Kings and great men, and wise learned men, they rage, they consult, they take counsell together against *Christ* to destroy his Kingdome. The most great and learned men in the world at this day, rage against the Kingdome of *Christ*, they would set up a Kingdome of their owne, and then compell men unto it : Who-ever it is that establishes a Worship with Lawes and Edicts, to compell all unto it, and to inflict  
bodily

bodily punishments upon all that refuse it, or cannot joyne with it, doth what in him lyeth, absolutely to destroy the Kingdome of Christ over the soule: And if men bee erroneous, and worship contrary to the Rule of Truth, it is Christ himselfe that must judge him, and not man: *He (to wit God) hath committed all judgement to the Son*: therefore saith the Apostle, 1 Cor. 4. 5. *Judge nothing before the time. And Jam. 4. 11, 12. If thou judge another (saith the Apostle) thou art not a doer of the Law, but a Judge.* There is one Law-giver who is able to save and destroy: *What art thou that judgest another?* Note, for men to passe a finall sentence, is not to doe the minde of Christ, but to get into the room of Christ, for men to set up a law in matter of worship, and compell unto it, and judge and condemne body and soule for not submitting, is to exalt themselves above Christ, and so indeed is Antichristian: Not but that the Churches of Christ have power to judge and determine of things amongst themselves, about the spirituall affaires of Christ, and to excommunicate a wilfull offender: it is according to the rule to cut him off from any fellowship with the Saints, as you shall heare anon, but not to destroy his body; but the church of Christ hath nothing to doe to judge or meddle with those

that  
any  
pow  
then  
hum  
doe  
with  
Chu  
with  
will,  
end  
with  
art t  
his o  
objec  
me  
doves  
be  
Chur  
are,  
with  
can  
late  
law  
objec  
me C  
passe  
ed a  
Scri



that are without, 1 Cor. 5. 12, 13. Therefore if any Church or Magistrate would exercise that power they conceive Christ hath entrusted them in, above spirituall Church affairs, I humbly conceive that they have nothing to doe with those that are not of the same body with them, or the same society, as many Churches may be in society, but those that are without, be they Saints, be they what they will, good or bad, they are without to them; and what hast thou to doe with them that are without? God judgeth them, Rom. 14. 4. Who art thou that judgest another mans servant? to his own master he standeth or falleth. If it be objected that the Church of England is a true Church, and all these that absent themselves, were members, and therefore they are to be dealt with as offending members in the Church. This is all can bee objected. I am sure, against them, for I think their faithfulness to the State, speaks in the eares of every man (almost) of reason, and therefore the State cannot meddle where there is no Civill law transgressed? Therefore for answer to that objection, suppose *Englands Church* were a true Church, (which will never be proved, but passe it in this place) yet can they but proceed according to the rule Christ hath given in Scripture: if in this particular there might

bee a proceeding according to rule, that is; to admonish those that are contrary minded, if that will not doe, to excommunicate, passe the Church censure upon them; this is the furthest that I know can be done by any Church of CHRIST: and they are then (not to cut them off out of the Land, out of the world) but to admonish them as bretheren, *2 Thes. 3. 15.* If such as doe not or cannot conform to the worship prescribed by man should be cut off out of the Land, out of the World, what means could then be used for their conversion? Is there not still hope while the creature is yet alive, and above ground? Therefore I conceive it to bee unchristian cruelty to judge men in this case: never any wee read of, but heathens, that did the like under the Gospel: and CHRIST hath said, *Judge not that yee be not judged, for with what judgement ye judge, ye shall be judged, Mat. 17. 1, 2. and James 2. 12. For he shall have judgement without mercy, that sheweth no mercie:* Merciless men are the miserablest men under heaven, there is no mercy for them, God will deale with them as they deale with others: it is both the Law and Prophets to doe as we would be done unto now consider a little I pray thee, that canst be content in thy heart to persecute those that differ from thee in judgement wouldst

wouldest thou be contented to be so dealt with thy selfe? doth the Lord Jesus the King of Saints require or accept of any service, but that is free and voluntary? but I proceed, Christ you see is King, and he shall be exalted King, and manifested to bee King one day, *Psal. 45. 6.* with *Heb. 1. 8.* But unto the Sonne he saith, *thy throne, O God, is for ever, a Scepter of righteousness is the Scepter of thy Kingdom.* Here is a King, a Kingdome, a Sceptor, Christ the King, the Saints the Kingdome, the World the Sceptor, *Esa. 9. 6, 7.* He is a King, and of the increase of his government and peace, there shall be no end: that is, till there be no more time, till time shall cease in the world; after he shall give up the Kingdome to the Father, and God shall be all in all, *1 Cor. 15. 28.* Thus you see Christ is King: I come in the second place to the Kingdome, which is wholly spirituall, *My Kingdome,* saith Christ, *is not of this world.*

1. The matter of Christs Kingdome is spirituall: Saints called out of the world: this is the Church, the Kingdome of Christ, the Saints gathered out of the world, by the preaching of the Gospel, into the order and fellowship of the Gospel, they are Saints although some thinke strange to heare of Saints in this world, yet they are in Scripture called

Saints, that is, *Sanctus*, holy, see 1 Cor. 1. called to be Saints; called to be holy, so Heb. 3. 1. *Wherefore holy brethren, partakers of the heavenly calling*; so that the Kingdome of Christ is, or should be Saints, holy ones; not the world; for all the world are not Saints, but the Kingdom of Christ are Saints called out of the World; John 15. 19. *I see are not of the world, but I have chosen you out of the world.* The Church of Christ are Saints chosen out of the World, they are not of the World, they are a people separated, or severed out of the World, so was the Church of the Jews, *Leviti. 20. 26. 2. Ye shall be holy to me, for I the Lord am holy, and have severed you from other people, that you should be mine.* And thus it is with the spirituall Israel of Christ, under the Gospel, of which the naturall was a Type: they are not of this World, they are called out of this World, and severed or separated from the World, 2 Cor. 6. 14. *to the end: they are to be separated from the World, although the World hath gotten a forme of godlinesse: See 2 Tim. 3. 1. 5.* The Apostle speaking of the last times, reckons up what courses men should take, what sins they should be addicted to, and yee concludes they shall have a forme of godlinesse, *but from such turn away, for be yee separated.* So that you see, the Church, which is Christs

King-

Kingdome, are a people called out of the World, they are not of this World as he is not of this World. Then certainly those are no friends to Christ, that would turn the World into a Church, and so make the Kingdome of Christ, not a spirituall, but a carnall Kingdome; and so make the Lord Jesus a lyer, for he hath said, *His Kingdome is not of this world*: but let Christ be true, and every man a lyar. The Church of Christ, his Kingdome they are such as are in the order and fellowship of the Gospel, compacted together according to the Gospel rule, in order and fellowship: it is in the spirituall Kingdome of Christ in this case as in the body politicke: the whole Kingdome under one government, is but one body politicke, or State: so the Kingdome of Christ, his Church, although gathered in many bodies, yet is but one body, and every body hath the same power, the same priviledges, so that it ought to be a body compacted together, under the reign and rule of one Lord Jesus, *Ephes. 4. 16.* and the externall way by which the Saints enter into this fellowship, it is by baptism, as you may see, *Acts 2. 41.* *Then they with the godly received the Word, and were baptized,* and so added, but I have spoken of this formerly, and therefore I passe it here.

2. As Christ hath a Kingdome, and that is spirituall, in relation to the matter, so hee sets no Lawes, and they are spirituall, the Lawes of Christ in his Kingdome is.

1. The law of love,

2. The law of edification.

1. The law of love, Gal. 5. 13, 14. By love serve one another, for all the law is fulfilled in one word, even this, Thou shalt love thy neighbour as thy self, and Jam. 2. 8. It is called the royall Law of God, Thou shalt love thy neighbour as thy selfe, this is the Law of the Gospell love to Christ, and love to the Saints. A new Commandement give I unto you, that yee love one another, John 13. 34. Now this love breaks forth in causing the Saints to walke up according to every rule of the Gospell, it constrains them to submit to every word, to every command of Christ, it causeth the Saints to watch over each other, to build up each other in the most holy faith, to restore a weak brother with the spirit of meeknesse being fallen. Gal 6. 1. to beare one anothers burthens, and so to fulfill the Law of CHRIST: Thus CHRIST rules in and over his Kingdome, by this Law of love. It is the end of the command of the Gospell, love out of a pure heart and faith unfained. 1 Tim. 1. 5. Hee gives rules unto his people



out of love, he causeth them to obey out of love, there is no condemnation in his law to his people, but if *they sin, they have an Advocate with the Father, Jesus Christ the righteous*, 1 John 2.1. *who is a propitiation for their sins*. Here is love in the King, love in the subjects, love in CHRIST commanding, love in Christians obeying, a Kingdome upheld and maintained by the Law of Love. Oh that the God of Love would increase this love more abundantly, both in your and my soule, 1 Thess. 3 12. The Lord make you to abound in love one towards another, and towards all men. O this love is sweet and amiable, pleasant, Psal. 133. 1. love to the Saints, love to all men, it is the way to win them to the Lord Jesus, 2 Tim. 2.25. This is the great Law by which CHRIST rules *In and Over* his Saints, his Churches, his Kingdome: and this is spirituall.

2 There is the law of edification, 1 Cor. 14. 26. *Let all things be done to edifying*. It is the Law of Christ in his Church, that all things should be done to edification, for the building up of the Saints in their most holy Faith: Therefore the Apostle, 1 Cor. 10. 23 makes light of that which tends not to edification *All things are lawfull for me, but all things edifie not*, that is it which a Christian.

would looke most unto, that that will edifie most: it is the end of their compacting and building together in faith and fellowship, that they might edifie each other in love, Eph. 4. 16. *All done in the Church, is for the edification of the body, or should be: every ordinance that Christ hath set up in his Kingdom, is for edification, watching over each other, exhortation, admonition, it is all for edification: Baptisme, preaching, the Supper of the Lord, communion and fellowship, it is all for edification and consolation, as Christ hath appointed it, Acts 2. 41. to 46. 1 Cor. 14. 3. Church censure, excommunication, it is an ordinance appointed of God for edification, to bring the sinner into the sight of his sin, and that should be the churches end in the use of it: Give him up to Satan for the destruction of the flesh, that the soul might be saved in the day of the Lord Jesus, 1 Cor. 5. 5. that is the end of this Ordinance, and should be the Churches end in the execution of it, 1 Cor. 16. 22. If any man love not the Lord Jesus, let him be Anathema Maranatha, let him be accursed till the Lord come, so the word \* Maranatha implies: it consists of two Syrian words, *Ma-ran* our Lord, *Atha* come, till our Lord come.*

\* See Mr. Leigh in his Critica Sacra, on the word.

This is, as I understand it, till the Lord come

come either in a way of love convincing him by their ordinance, or to judge and condemne him; so that other Scripture seemes to imply, 1 Cor. 5. 5. *That his soule may be saved in the day of the Lord Jesus*, the day of Jesus comes in to do good unto him: for when ever the Lord Jesus takes an opportunity to doe good to a sinner, that is the day of the Lord, or the Lords day, when he manifests mercy. See *Psalm 110.*  
3. 2 Cor. 6. 2.

Thus Christ rules by his Law generally in the Assembly of Saints: But

2 Hee manifests his Kingly power in ordaining Officers with their Gifts and Callings, which the Scripture seemes in the strictest and most refined sense to call *Elders* and *Deacons*, or *Bishops* and *Deacons*, 1 Tim. 3. 1, 3, &c.

Of Bishops or Elders are two sorts, or a different administration, with relation to their gifts, *ruling* and *teaching*; these although they ought not to seek it, for they are the churches servants, yet by the church are to be accounted worthy of double honour, 1 Tim. 5. 17. and in things pertaining to Christ, are to be obeyed, for they watch for soules. Heb. 13. 17.

*Quest.* But what power hath Christ committed to his Church, wherein his kingly office appeares?

*Ans.*

*Answ.* He hath given power to his Church

- 1 To Judge.
- 2 To Determine.
- 3 To Pass sentence.

1 To Judge, and this under a twofold consideration. 1 Of the faith of members that are to be received. 2 Of proceedings within the same body.

1 Of the Faith of members that are to be admitted: This belongs to the Church, or some appointed thereunto by the Church: For if faith be required of those that are to be admitted, then faith is to be manifested in those received, to those that receive, then this is a truth generally held forth in Scripture, *Acts 2. 38.* with the *41.* and *Acts 8. 37.* and *19. 17, 18.* And likewise there seemes to bee something to this purpose in that Scripture, *Mat. 16. 19.* *I will give unto thee the Keys of the Kingdome of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven:* Whatsoever the Church of Christ concludes on on earth, is approved of in heaven, while they walke according to Rule, although I believe the greatest mystery couched under these words, is another thing, to wit, the power Christ gives to the faith of Peter, and all that obtain

obtaine like precious faith : Whatsoever is bound on earth, (that is, whosoever beleeves on earth) that is bound in heaven : whosoever beleeveth not on earth, loseth all : it is loosed in Heaven. For it is to *Peters* faith *Christ* commits the Keyes.

2 There is a power to judge of things in the *Church*, and this every member ought to make use of in looking to the wayes of each other, *Phil. 2. 4. Look not every one to his own things, but every one to the things of one another, Matth. 18. 17, 18.* Thus all the body ought to watch over each other, and to judge the actions of each other : thus the Elder is to watch over the Body ; and to judge the actions, and to reprove, rebuke, exhort, with patience and love where is occasion ; and thus may, nay, and ought the whole Church to watch over (and if occasion be) reprove, admonish, &c. the Elder, Thus is the Kingly Office of *Christ* carried along sweetly in the *Church of Christ*, *1 Tim. 5. 19, 20.* When all watch over each other, when all are subject each to other, *1 Pet. 5. 5.*

2 *Christ* hath given power, as to judge, so to *Determine* of things ; and this for the good of the body, for the order of the *Church of Christ*.

3 And also, *To passe Sentence* (I mean) spiritual

rituall, by way of Excommunication, as you heard before. I conceive the Church and State of the Jewes, Who was *Abrahams* naturall seed, was a type of the church of the Gospel, the spirituall seed of *Christ*, *Galat. 3. 26.* They had Lawes and Statutes, so hath the church of *Christ* now, onely theirs carnall, our spirituall: for that church was more carnall then spirituall, for that was the naturall seed, this the spirituall: they were to admit none but those that were naturally or bodily circumcised, we none but those that are spirituall, *Romans 2. ult.* They were not to touch any thing, whereupon was any externall uncleannesse, we are not to touch the spirituall unclean thing, that is sinne, or sinfull worships or fellowships, *1 Corinth. 6. 15, 16, 17.* They were to put offenders that were grosse, to death bodily, the church of *Christ* spiritually by excommunication. This is the Kingly Office of *Christ* carried along in the Kingdome, in the church of *Christ* under the Gospel, and you see both church and lawes are spirituall.

3 The Executions of the churches Lawes are spirituall. But this I have opened already in my fore-going Discourse, therefore I passe.



4 The ends of it are spirituall, namely, as you have heard.

2 The good of the body, the edifying of the body of Christ, see *Ephes. 4.11*. And

1 The glory of Jesus, the execution of the Laws of Christ, as it tends to the Saints good, to Christs glory. *Yee call me Lord, (sayth Christ) but where is mine honour?* This should be the end, as of all the Saints Church-actions, so of all civill actions, *the glory of God, 1 Cor. 10. 28.*

Thus you see Christ is King, and hee hath a spirituall Kingdome, and he rules by his Scepter in this Kingdome, and there is good reason for

1 Hee was borne King, hee hath a right to it by birth, it is his birthright, *Mat. 2. 2. Wherein hee that is borne King of the Jewes? Hee is a Jew that is one inwardly*, and it is Christs birth-right to reigne over them, and those who take the rule, the Kingdome from Christ, are no lesse then enemies and traitours to the royall crowne and dignity of the Lord Jesus: and hee will take them alive one day, and cast them into the lake of fire: *Rev. 19. 20.*

2 Hee is thereunto appointed by the Father: *God the Father hath committed all judgement to the Sonne, John 10. 22. For the Father judgeth no man, but hath committed all judgement*

*judgement as the Son, Verse 27.* And hee hath given him authority to execute judgement, because hee is the Son of God. God the Father hath given up the Kingdome to the Son, and all government, rule, and dominion, is in the hand of Christ, as hee is man as well as God. *Act. 17. 31.* He hath appointed a day in which he will judge the World, by that man whom he hath ordained, *Mat. 28. 18.* All power is given to mee; both in heaven and in earth, &c. Thus you see power and authority is given to the Lord Jesus, and he is to exercise it, and not man, farther then hee hath appointed for the good of his Church.

3 Hee hath purchased this Kingdome with his owne blood, and therefore good reason hee should reign in it and over it. *Act. 20. 28.* Hee hath purchased his Church with his owne blood: is it not reason then that Christ should reigne over those whom hee hath purchased? those who were lost and undone, children of Wrath as well as others, Christ having redeemed them out of the hands of all their enemies, and now rules over them in love for their good, the end wherefore hee hath saved them, *That he might have a people to serve him in holinesse and righteousness, Luke 1. 74. 75.* So that the Saints are not their owne, *They are bought with a price, 1 Cor. 6. 19, 20.* Therefore glorifie

Christe God in your bodies, and in your spirits, which are Gods: They are Gods owne by purchase, and he purchased them, That they which we should not henceforth live unto themselves, but unto him that dyed for them, and rose again, 2 Cor. 10. 11. Thus you see there is good reason that Christ should be King of Saints: He was borne to it, Hee is thereunto appointed, Hee hath purchased them for that end and purpose.

Use. A word of information; if it be so that Christ be the King of his people, and hee alone ought to rule in all spirituall things, then

1 Those that get into the Throne of Christ, and beare rule where Christ should, are no friends to him. He whoever he be, That exalts himselfe above all that is called God, and sits in the seat of God, is the Antichrist, 2 Thes. 2. 4, 8. Whom CHRIST will take as his enemy, and destroy him with the breath of his mouth, and the brightness of his coming.

2 Those are enemies, who will not have Christ to reign over them, who resolve to submit to the power of man in the things of God: they are no friends to Christ, but enemies, and so he will take them, and so he will deale with them, Luk. 19. 27. But those mine enemies which would not that I should reign over them, bring them hither and slay them before me, &c. Act. 3.

33. And

23. And hee that will not heare this Precept, shall be cut off from amongst his people.

3 If the Kingdom of Christ be spiritual, not of this World, then those are no friends to Christ, that turne the world into Church; I mean by a humane Law and Ordinance. Let men turne the world into Church by preaching as fast as they can, or as Christ will, but to compell all to bring in, earthly, ignorant, carnall men, into the Church of Christ, is not according to the minde of Christ, *Ezek. 44. 7.* to the 14. and this is none of Christs Church, but the Synagogue of Satan; the World, and not the church. And truly I am apt to conceive, from that fore-mentioned Scripture, that those that have been chiefe in this businesse, who are godly amongst them, shall never bee honoured with doing much in the work of God, but they shall come at last, they shall be the meanest and the lowest. I mean with relation to gifts in the house of God. This may seem strange to some, but a truth, for God will have none to glory in their own present gifts or excellencie; but that he that glorieth may glory in the Lord.

*Vse 2* If the Kingdome of Christ be spiritual, then here is a word of exhortation, to stir up spirituall people, spirituall men and women, to submit to Christ, to come under the govern-

ment

ment of *Christ*, to walke with, to have fellowship with the spirituall people of *Christ*. Beloved, it is a sad thing to see spirituall people to walke with the world, to joyne in the worlds fellowship, in the worlds worship, *What communion hath light with darknesse? what fellowship hath Christ with Belial? What part hath the beleever with the unbeleever?* O that the exhortation might take place in your soules, *Come out from amongst them, & be ye separate, and I will receive you,* 2 Cor. 6.17. The Lords people are a holy people, and the Lords wayes are holy wayes: *Holynesse becomes thy house o Lord, for ever.*

*Use 3* A word of consolation and joy for the Saints, the church, the kingdome of *Christ*: you have cause of joy, and cause of rejoycing. First, that you have such a King, a great King, above all Gods, hee that is the Lord of Lords, and the King of Kings: hee is our King, hee is the King of Saints. The Saints have such a King who is able to defend them, able to save them from all their enemies: and he will save them, he is able to dash all his and his Saints enemies in peices like a potters vessell: and hee will, he shall doe it, *Psal. 2. 9. Thou shalt breake them with a rod of iron, and dash them in peices like a potters vessell. Be wise therefore, o yee Kings, and bee instructed*

ye judges of the earth serve the Lord with fear, and rejoyce with trembling, kisse the Son leaſt he be angry, &c. But let the Saints rejoyce in the Lord, let Israel rejoyce in him that made him, let the children of *Sion* be joyfull in their King, *Pſal. 149.2.*

3 The Saints have cauſe to rejoyce and to bee comforted, they are all made Kings to the Lord. They are Kings, and they ſhall reign, they reign already over ſinne and luſt, over Satan, *Rom. 6. 12.* Sinne ſhall not have dominion over you: others are ſlaves to ſinne and Satan, ſinne reigns in and over them, but the Saints, reign over ſinne, they have a Kingdome already within them, without them the Church, which is both Chriſt and the Saints Kingdome, where Chriſt and the Chriſtians ſolace themſelves together, and they ſhall have a Kingdome, although they are now rejected, and reproach of men: *Servants ride on horſebacke, and Princes walke as ſervants on the ground; Eccleſ. 10. 7.* but they ſhall rule and have dominion, they ſhall reign, for they are made Kings, *Revel. 1.6. Chap. 5. 10.* They ſhall rule their enemies, thoſe that perhaps formerly have ruled them, *Revel. 2. 26, 27.* To him that overcomeſh and keepeth my words to the end, to him will I give power over the Nations, and hee ſhall rule them with a rod of

iron,



iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father: Thus Christ shall judge, thus the Saints shall judge, *Psal. 149. 5, 6.* A wonderful comfort for the Saints, but a sad word for the enemies both of Christ and Christians, *Let the Saints bee joyfull in glory, let them sing aloud upon their beds, let the high praises of God bee in their mouthes, and a two edged sword in their hand, to execute vengeance upon the Heathen, and punishments upon the people, to binde their Kings in chains, and their Nobles in fetters of iron, to execute upon them the judgement written, this honour have all the Saints, praise the Lord:* Thus the Saints are made Kings, you see, and shall have dominion, and rule, and a Kingdome, although they are rejected and slighted, and counted the off-scouring of all things here, by the men of the world, yet they are Kings and shall have a Kingdome. A great joy for Christians! *Dan. 7. 17. Luke 12, 32*

Lastly, This should stirre up the Saints to walke humbly, to walke holily, as becommeth the subjects of the spirituall Kingdome of Jesus Christ: that as Christ hath called them out of this World, so they should no longer fashion themselves like unto this World, but walke as becomes Christians, professing god-

linesse, that the Name of God be not blasphemed among the *Gentiles*. And likewise how doth it concerne you who are members in the Kingdome, the Church of *Christ*, to carry on the kingly office of *Christ* in his Church with Majesty, that so all things may be done in order, that so confusion and disorders may be avoyded, and that every member in particular submit to order: and for that end, to ordain Officers according to rule, the want whereof I conceive is one means of confusion in the churches, and causeth some to break from all order: so much briefly concerning the offices of *Christ*. In all these he is *to be exalted now in the days of the Gospel, Mat. 28. 18, 19, 20. After 3. 22, 23.*

Now I come to my text, for the manner how he is to bee exalted, as in the preaching of the Gospel, and in the hearts of his people, in his offices, so in my Text, *Hee is to be exalted and lifted up, even as Moses lifted up the Serpent in the Wilderneffe*. Now it is true, this might have some relation to his lifting up upon the crosse, *John 12. 32, 33.* and I, if I bee lifted up, will draw all men unto mee: now *John* interprets it in the next Verse, *this he spake signifying what death he should die*: so that *Christ* was lifted up upon the crosse, *Chap. 8. 28.* so he is still to be lifted up, a dying, a crucified *Christ*, for sin.

But

But he then was, and still is to be lifted up as the Serpent was lifted up in the Wilderness. First, there was the lifting up of the Serpent, with the manner of it, above all the people. The cause of it, that whosoever was bitten with the fiery Serpent, might look to this Brazen Serpent, and be cured.

1 The lifting up of the Serpent, with the manner of it, *Numb. 21. 8, 9. And the Lord sayd unto Moses, Make thee a fiery Serpent, and set it upon a pole, and it shall come to passe, that every one that is bitten, when he looketh upon it, he shall live. Verse 9. And Moses made a Serpent of Brasse, and put it upon a pole, and it came to passe, that if a Serpent had bitten any man, he beheld the Serpent of brasse and lived.*

Here was the lifting up of the Serpent in the Wilderness: He was lifted up upon a pole above all the people, to the end that all that were bitten, might behold him: so *Christ* is to be lifted up, he is to be exalted above all, as the Serpent in the Wilderness, and that, either *In the World*, or *in the Church*: *In the World*, so he is to be exalted in the preaching of the Gospel, in the view of all, above all, that so men may come to the view of him: and *in the Church*, that so *Christ* may still have the preeminence.

1 He

1 He is to be exalted above the World, or any creature: O how doth the World prevaile amongst men! nay, too much amongst Christians: but where Christ comes, hee sets the soule above the creature, 1 John 5. 4, 5. *Who-soever is born of God, overcometh the world, and this is the victory that overcommeth the World, even your Faith: who is he that overcommeth the World, but he that beleeveeth that Jesus is the Sonne of God.* It is the cleare sight and apprehension of the Lord Jesus, that sets the soule above the World; the more the soule enjoyes of Christ, the more it flights things below. Thus Christ is to be lifted up, both in the preaching of the Gospel, and in the hearts of the Saints.

2 Christ is to be lifted up above duties, and all legall righteousness: thus the Apostle lifts up Christ, both in preaching, and in his own soule: he preached Christ and him onely, 1 Cor. 2. 1, 2. *I desire to know (that is, to make knowne) nothing but Christ and him crucified: Christ as the alone justifier of all that believe, Rom. 3. 24. Being justified freely by his grace, through the redemption that is in Jesus Christ.* So that hee is just, and the justifier of all that beleeve in Jesus. Verse 26. *Christ is the end of the Law, for righteousness to all that believe, Rom. 10. 4.* Christ justifying

ifying  
they  
of M  
lifted  
preac  
is Ch  
Name  
wher  
selves  
Heave  
Acts

2  
be lif  
hefic  
in th  
as em  
the f  
thing  
Chri  
a Pol  
ry th  
heave

2  
to be  
and  
Phil  
given  
God

lying believers from all things, from which they could not have been justified by the Law of Moses, *Acts 13. 39.* and thus is Christ to be lifted up in the view of all, *Matth. 16. 16.* *Go preach the Gospel to every creature:* and thus is Christ to be lifted up above all and every Name that is, or may be named under heaven, wherein men usually rest and deceive themselves, for *there is none other name given under heaven among men, whereby we may be saved, Acts 4. 12.*

2 In the hearts of the Saints, *Christ* is to be lifted up above all duties; legall righteousness, or any thing that may bee named: All in the soule of the Christian is laid downe as emptinesse, nay; as Dung and Droffe, at the feet of *Christ*; and the soule glories in nothing else but *Christ and him crucified*: Thus *Christ* is to be exalted and lifted up as upon a Pole, as the Brazen Serpent, above every thing or name that may bee named under heaven.

*Quest.* What is the reason that *Christ* is thus to be exalted?

*Ans.* 1. Because God hath exalted him, and lifted him up for that end and purpose: *Phil. 2. 9.* *God hath highly exalted him, and given him a Name above every Name, &c.* God hath given to *Christ* a high transcendent

dent Name, a Name above every Name, the Name of a *Saviour*, and there is no salvation to be attained without him: *The desire of all Nations*, *Hagg. 2. 7.* That the desires of all his people in every Nation might bee to him, as the desire of the wife to the husband: *The King of his people*, that men may come, and bow and fall down, and worship before him. God the Father hath set him up as the Ensign to whom the Nations must come, *Esay 11. 10.* as the common Saviour and Governour of all Gods elect.

2 Christ is to bee lifted up, that so men may have life by him: the Serpent was lifted up, that whosoever was bit with the fiery Serpent might live, for the Lord sent fiery Serpents amongst the Jewes in the Wildernesse for their sins, as you may see, *Numb. 2. 6, 7.* who bit them that they dyed; and this was the end, that whosoever was bit with the fiery Serpent, might looke to the Brazen Serpent and live. Now I am apt to conceive, that the fiery Serpent holds forth the Law: For I finde the Law called a *fiery Law*, *Deut. 33. 2.* *From his right hand went a fiery Law.* And the Brazen Serpent holds forth Christ: Now as the fiery Serpent did bite the children of Israel for their sinnes in the wildernesse, so the Law who hath nothing but fire in it, bites men,

and



and when they are bitten of the Law, they are to look to Jesus.

*Ob.* It seemes then that the preaching of the Law, is that prepares for Jesus.

*Ans.* Nay, it is not so, for although all men are under the Law by Nature, yet it is the preaching of the Gospel that discovers it. I give you these grounds.

1 A man never savingly sees his evill condition without a Christ, but it is the Spirit of God that discovers it unto him: this, all that are sound in the faith agree unto, then the preaching of the Law brings not this Spirit. See *Gal. 3. 2.* *This onely would I learn of you,* saith the Apostle, *(speak out of your experience) received ye the Spirit by the Workes of the Law, or by the hearing of Faith?* Beloved, God hath appointed his Spirit to bee the meanes in the preaching of the Gospel, to convince the world of sin, *John 16. 9.* It is the Spirit of God that convinceth the World of sinne, and that in the preaching of Faith. The Apostle *was once alive without the Law*, that is, without the spirituall understanding of the Law, *but when the Commandement came, sinne reigned, and I dyed*, that is, when Christ had opened his eyes to see into the Spirit of the Law; For you may see, *Acts 9. 4, 5, & 6.* the ministry by which *Paul* comes to see himself,

is

is the voyce of Christ, *I am Jesus of Nazareth*: then *Paul* comes trembling, &c. so that it is Christ in the preaching of the Gospel, which is glad tidings for sinners, remission of sinnes for beleivers, and this Gospel, this glad tidings, cannot be rightly held forth to the world, but withall, men must be shewed that they are sinners, and the emptinesse of duties, all other foundations must be discovered, the danger of not accepting Christ, &c. this preaching of Christ and faith in opposition to all Legall workes and duties, is the means Christ hath appointed to bring men to the knowledge both of himselfe and themselves: it is true, every man and woman without faith, is bitten with the fiery Serpent, the fiery Law, but are not sensible of it, till Jesus come in the preaching of the Gospel, to discover it unto them.

So that this is the reason why Christ is to be lifted up in the dayes of the Gospel, that sinners who behold him may live.

This is the reason following my Text, *That whosoever beleeveth in him, may not perish, but have everlasting life*: this is the main reason of the exaltation of Christ, that men beleiving may have life; this is ever annexed to the preaching of the Gospel, *Mat. 16 16. Goe preach the Gospel to every creature: Hee*  
*that*

that believeth and is baptized (that is, whose  
 faith produceth obedience) shall be saved :  
 This is the reason of the Gospels preaching  
 you see, and this is the reason why *Christ*  
 came into the world, that men might have  
 life through him, *John* 10. 10. for this end  
 God gave him, *John* 3. 16. GOD had never  
 sent his Son into the world, had it not been  
 that men by believing in him might have  
 life; and therefore hath *Christ* left this Or-  
 dinance of preaching in the World, that  
 men might be brought to believe, and there-  
 fore those men are (mee thinks) much beside  
 the Truth and the Gospel, who pretend to  
 hold forth *Christ* dying for all alike, and yet  
 deny the preaching of the Gospel, the means  
 by which God brings over the soules of men  
 and women to believe, *Rom.* 10. 17, *Faith*  
*comes by hearing, and hearing by the Word of*  
*GOD*, Those who deny the preaching of  
 the Gospel, deny the meanes of working  
 faith.

*Quest.* But may every one that will be-  
 lieve?

*Ans.* Every one to whom God gives faith  
 to believe, may and shall believe, for *faith is*  
*the gift of God*, *Ephes.* 2. 8. and God works  
 faith by the preaching of the Gospel, and this  
 is the main end of the exalting and lifting up  
 of

of *Christ* in the Gospel, that men by believing in him may have life, and therefore is he to be lifted up as the Serpent upon a pole, above all things, all duties, creatures, legall performances, any thing that the creature may rest upon beneath him: Thus you see, beloved, the truth cleared, that *Christ* is to be exalted in the day of the Gospel.

*Vse* Generally three, 1 A word of Examination, 2 Of Exhortation, 3 Of consolation.

1 A word of Examination: and that is double: 1 For our selves in particular, what say you to this? Hath *Christ* been lifted up in your souls above all things? hath hee had the preheminence above all? hee, who is indeed above all, and in all, and through all? Have your souls seen *Christ*, the chiefe among ten thousand? and is it still so with you? are you satisfied with him, as the wife with her husband, lying down in the bosome of love, content with him, and him alone, seeing and enjoying all comfort and consolation in him? Is *Christ* exalted in your soules as your alone *Priest* and atonement, your peace-maker with God, or else doe you looke upon any thing beneath *Christ*, as the ground of your peace? I feare mee the Saints live too much below *Christ*, and that is the cause of so much

weaknesse of spirit, resting upon duties and le-  
gall performances, they deprive themselves  
of much comfort they might otherwise en-  
joy.

2 Is *Christ* exalted as your alone Pro-  
phet to teach you? are your eyes upon the  
Lord *Jesus* in all his dispensations, expecting  
teaching from him? Is *Christ* exalted as King  
in thy soule? submitting to him in all things,  
yielding universall obedience to him, and that  
out of love, submitting to all his Laws and  
commandments.

3 Examination, Whether *Christ* have  
been thus exalted in the Kingdome, in the  
relation, as they desire to stand to him under  
the relation of a Church, as their Priest, Pro-  
phet, and King, and in all these it would  
plainly appeare that he hath not been thus ex-  
alted; he hath not been exalted the alone  
Priest and atonement in deed, and in truth,  
but in word and shew, but duties, prepara-  
tions, and qualifications, have been held  
forth with him, and that none but those thus  
prepared and qualified might in any case believe.  
First, bringing men to the Law, and then  
to *CHRIST*, which is a legall way, and  
not Evangelicall: It is true, the Jews were  
brought to the Law, and then to *Christ*,  
but under the Gospel men are first to be  
brought

brought to the Gospel, to Christ, and thereby have  
to duties of the Gospel, for all preparations of Law  
and qualifications whatsoever, which is not common  
faith is sinne, and I am sure faith comes by Legal  
preaching of the Gospel, not of the Law, *Mat. 23. 16, 17.*  
Therefore the preaching of qualifications and preparations before faith, is sin, for legal  
all things before, or without faith is sin.

2 Hath Christ been received as the alone Law-giver?  
Prophet to teach? hath his Word been made the rule of all actions,  
submitting to him in all things, *Acts 3. 22, 23.* any may judge of  
the truth of it.

3 Hath Christ been exalted as King, and the  
submit to him as the alone law-giver of his Church, of his people?  
Church, of his people? hath not man been submitted unto?  
submitted unto? hath not man sate in the fear of God,  
fear of God, making Laws and constitutions of their own,  
of their own, compelling all thereunto, as once *Darius*  
made a Decree, *Dan. 6. That any man that should aske  
any Petition of God or man for thirty dayes, should be cast  
into the den of Lions?* so men set up themselves, their own  
Decrees, and compell unto it: this is not agreeable to the  
kingly Dominion of Christ: Christ hath not been exalted King,  
it is true, there hath been a name of Christ, but that is all:  
the power of CHRIST in all his offices, hath been rejected,  
and the truth is, that the general



they have been wholly legal, fetching rules from the Law, from *Moses*, and so denying Christ to come in the flesh.

Legal Churches, Nationall, as the Jews : Legall covenant of workes made with the Jews, taken away to us that believe, *Hebr. 10.* legal preaching, setting up of works with Christ, when the Apostle saith, *Hee that worketh not, but believeth, &c. Rom. 4. 4, 5.* Legall Rieists, the very title, and legall maintenance, tythes, but they that preach the Gospel, live of the Gospel. Legall administrations, I mean after legall rules, circumcision and the like, legall prayers and duties to make peace and atonement : legall Lawes and institutions, compelling all to one worship, perfecting the contrary minded, because the Jews could so, thus beloved, hath the men of this and former generations, both in this and other Nations, raised up *Moses* from the dead, and put his Lawes in execution, under the name of *Christ*, and so in deede and practice deny Christ to be come in the flesh, although their word they acknowledge him : the Lord open their eyes that they may see farther into the Mystery of the Gospel, and make them more sensible of the mystery of iniquity.

In a word, Christ hath not been exalted

as the brazen serpent upon a pole, above every thing, all duties, prayers, Ordinances, in the hearts of men, and that hath caused so many (as I cannot but judge gracious souls) to goe with sorrow to their graves, ever kept in a way of working, under a legal bondage, no longer pray and bee spirituall in duty, no longer comfort, as if a Christian lived by Prayer, Preaching, and Ordinances: no, no, beloved, they live above these, upon the Lord Jesus by faith: not that the Saints should not make use of these, but not live upon them: Christ is the Christians life, and so far as hee communicates himself in these to the Christian, hee hath cause of joy, but if he deny himselfe there: for the tryall of the soule, it is to let him see the emptinesse of all things without himselfe, and to cause the Christian to live by faith, *for wee live by faith and not by sense*, 2 Cor. 5. 7. But enough of this, here onely let the Saints who are delivered out of this bondage, this spirituall Babylonish, confused captivity, give God the Glory.

*Use 2* A word of exhortation to the servants of Jesus: in all things to exalt and lift him up: to lift him up in preaching; in their hearts; in their obedience to him, that Christ may be all and in all to your soules: that you give up

up your selves a holy, living, acceptable Sacrifice to God, that you who have taken his Name and Truth upon you, exalt him as your alone Priest, Prophet, King, in your conversations; that yee may bee such as become the Gospel of *Christ*, holy, humble, full of love to all: *As much as in you lyeth doe good unto all, but especially to the Household of Faith*: that so your light shine before men, they may have cause to glorifie your Father which is in Heaven; and that gain-sayers may bee convinced by your godly conversation. Beloved, if you seeke the lifting up of *Christ* above all, then certainly your care will be to live a *Christ-like* life while you are in this world.

3 And lastly, a word of consolation for poore sinners: *Christ* is to bee lifted up in the dayes of the Gospel, that men by beleev- ing in him, might have life by him: What doe you say to this? Is there ever a soule present that wants faith, and is sensible of it, that wants life? *Christ* came to give life, hee lifted up now in the dayes of the Gospel, for that very end and purpose, that dead men might have life by him: Is not here mercy? There is a way made whereby sinners may become Saints, slaves may become sonnes. Here a Fountain open for sin and for uncleannesse, the Lord help your soules to wash there:

R

What

What say your soules to this? Is there ever a poore creature bit with the fiery Serpent, with the sense of the evill of sinne? here is a Christ lifted up for that very end and purpose, that poore self-destroying sinners may come to him and live. *Isay 45. 22. Look to me and be saved, all the ends of the earth:* Oh here is blessed newes; a blessed word for sinners, if the Lord give you hearts to make use of it! Christ excludes none, to whom he gives a heart to receive him: Is it not a mercy that God hath provided an object for dead soules to look upon and live? Truly, beloved, it is the richest mercy in the world, where God gives a heart to accept it.

Here is discovered the blessed condition of the poore despised Saints, they are in a saved condition, those to whom Christ hath given Faith, they have cause to rejoyce evermore, they have cause to bee filled with joy and peace, *joy unspeakable and full of glory.* What if they are reproached and persecuted for the Name and sake of Christ their Saviour, their Husband, their All in All, the delight of their soules? yet they are happy, and they shall never perish, but they shall one day be freed from all these enemies, and *when Christ who is their life shall appeare, they shall appeare with him in glory:* that Christ who is lifted up high in their

their hearts, in their soules here, will lift them  
up one day as high as himselfe in glory, above  
Devill, above men, above sinne, and set them  
with himselfe where they shall enjoy plea-  
sure without sorrow, fellowship  
without mixture, and sing  
praises and Halelu-  
jahs without  
end.

---

*F I N I S.*

---

---

will live, if thou dost live, will live  
 day as night as bright in glory, above  
 all, above all, above time, and let them  
 who smile, when they shall enjoy  
 without sorrow, following  
 without mixture, and time

See Rutheford -

Survey of Antino<sup>s</sup>

ag<sup>t</sup> Saltmarsh

— L<sup>o</sup> —  
 (1797)



111  
112  
113  
114

115

116

117

118